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# AMERICAN Missionary Register.

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SEPTEMBER, 1820.

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## Reports of Societies.

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### FOURTH REPORT OF THE NEW-YORK SUNDAY SCHOOL UNION SOCIETY.

PRESENTED AT THE ANNUAL MEETING HELD IN THE CITY OF NEW-YORK,  
ON TUESDAY, MAY 9, 1820.

*Corresponding Secretary, Mr. ELEAZER LORD—Treasurer, Mr. HUBERT VAN  
WAGENEN.*

IN the introduction to this interesting and able Report, the General Committee express their undiminished confidence in the utility and importance of Sabbath School instruction. The number of children under their care, they remark, continues respectable, and the benefits of instruction have been extended beyond their former limits. The want of teachers and of funds, however, has prevented the Committee from occupying the whole of the vast field which invites their labours; and although thousands of children are collected in their schools, yet many more still disturb the repose of the Sabbath, and, lost to all principle, grow up to beggary, abandonment, and wretchedness. In looking to the future, they entertain a sanguine hope, that from among their own scholars, a body of skilful and pious Teachers will arise, who will extend to others the benefits which they themselves have received. "It is in this view," they observe, "that Sunday Schools have a peculiar interest; and it is from this circumstance, that we deem no epithets too strong to be applied in their commendation."

Having passed a deserved encomium upon the Superintendents and Teachers, who have so long sustained the labour and toil of the Schools, the Committee add—"If they receive but little honour in the community at large, they enjoy the higher satisfaction of a consciousness of doing much good—they carry with them the esteem and approbation of all good men, and the gratitude and prayers of the poor; and they shall find their reward, when he who has declared it 'more blessed to give than to receive,' shall call them from the toils of life, to their crown of glory. It will cheer their dying hour to reflect, that, through their instrumentality, many have been ransomed from death, and introduced to the pleasures which prevail for ever, at the right hand of God."

After three pages of introductory remarks, the Committee pass to a detail of their own proceedings, and those of other Sunday School Societies, "under a full conviction that no other appeal to public patronage can be so forcible."

*Number of Schools and Scholars, in this city.*

The present number of schools is 36, conducted on much the same plan as heretofore, but daily becoming more useful, from the increased experience of those who have the management of them; it being no uncommon circumstance to find, in almost all, some of the same teachers with whom their establishments originated.

About 3,500 learners are enrolled on the Registers of these schools, but, from a variety of uncontrollable circumstances, the average attendance cannot be brought to exceed 1,900. The whole number, however, derive the benefit of at least occasional instruction, and of being conducted to the places of Public Worship to which the schools are attached, and their conduct, while there, carefully superintended by some of their teachers.

These schools consist of almost all the various denominations of Christians. There are 4 Dutch Reformed, 8 Presbyterian, 5 Episcopalian, 1 Moravian, 6 Methodist, 1 Associate Reformed, 8 Baptist, and 3 Independent; each pursuing its Christian labours at peace within itself, and with feelings of good will to all who are engaged in the same cause.

*Course of Instruction, and its results.*

The course of instruction continues to be the same as that hitherto pursued; the word of God constituting the foundation on which the whole system is constructed, and the excitement of the minds of the pupils to a suitable regard for its spirit and precepts, the grand object always kept in view. To this end, great encouragement is afforded to the learners, to impress on their memories the contents of the sacred volume, and suitable explanations communicated, with a trust, that at least at some future time, they may be blessed by the Holy Spirit, to their immortal good.

The attention bestowed on this subject may be best estimated from the fact, that, in many schools, individuals of 10 or 12 years of age, have committed to memory, in a single quarter, from 800, to 1,350 verses; and an amount of 18,859 verses has been recited in one school,

during the past year. In another instance, a boy of 7 years has recited 1,003 verses in 8 weeks, and a boy of 11 years, 400 verses in 6 weeks.

The result, as might be expected, manifests itself in the moral and religious improvement of the pupils, and in making the sacred volume more familiar to the many families to which the individuals belong.

To many of the schools libraries have been attached, created by the contributions of the teachers and the congregations, to which their pupils have access, on prescribed conditions, and which are represented to have a very happy effect, in stimulating them to the performance of their various duties.

Much benefit is also ascribed to the weekly meetings for social worship, which are established among the teachers, and, in some instances, among teachers and scholars together.

The Committee cannot refrain from presenting to the Society the encouraging fact, that several persons who have been indebted to the Sunday Schools of this city for the most valuable parts of their education, and in a few instances for the whole, have already made sufficient progress to assume the province of teachers, and, animated by the constant and grateful recollection of their own obligations to these establishments, are the more unwearied and assiduous in repaying to others the debt contracted by themselves.

A monthly meeting of superintendents and teachers, with a view to the intercommunication of useful intelligence, and interchange of sentiments on subjects touching the general interest, continues to be attended with good results.

We would not omit to acknowledge the obligations of the Society to the Visiting Committee, believing that their friendly and judicious inspection of the schools, on each returning Sabbath, has tended much to strengthen the hands and cheer the spirits of those engaged in the self-denying task of tuition; and we are supported in this opinion, by the repeated declarations of the conductors of our schools to that effect.

The attachment formed to Sunday Schools, by the regular attendants, has

been strongly illustrated during the past year in several instances, when a due regard to order, and considerations for the welfare of the whole, have compelled the public expulsion of some individuals, upon whom reproof and forbearance had been in vain exhausted. In almost every instance, the delinquent has been constrained, after a short absence, to return, contrite and humble, and, on re-admission, is reported to have evidenced decided amendment.

### *School exclusively for Adults.*

We would now introduce to the notice of the Society, in a more particular manner, the interesting character of school No. 34, the object of which is, exclusively, the instruction of coloured male adults. Several other schools have small classes of this description, but here, on an enlarged plan, is presented a spectacle, in the highest degree calculated to attract the regards of the philanthropist and the Christian. An effort to atone, in some degree, for the neglect and injustice to which this class of our population has been so long subject, to the disgrace of a land of freedom, and the reproach of professors of the humane religion of Jesus.

The difficulty of instruction is much enhanced by the maturity of ignorance, but the indefatigable conductors of this school have persevered with a spirit that no obstacles could withstand, no labours tire, and verily, they have their reward in the approbation of their own hearts, and the sincere and ardent gratitude of the subjects of their Christian care.

The superintendent reports, "that there are 99 persons enrolled on their registers, from 20 to 75 years of age, of whom 80 or 90 attend every Sunday," and enumerates their occupations as follows—

30 Labourers,	20 Seamen,
8 Servants,	6 Shoemakers,
3 Sweep Masters,	2 Farmers,
2 Riggers,	1 Victualler,
1 Merchant,	1 Mason,
17 Wood Sawyers,	4 Ship Carpenters,
1 Segar Maker,	1 Boot Black,
	2 Slaves.

He adds, "our scholars are very regular in their attendance, and, in looking

around the school, we can find nearly fifty that have attended between 2 and 3 years, and, among the number admitted this quarter, there are those who have been to different parts of the world, and who re-engage in their studies with double diligence."

"One of our scholars, recently deceased, departed in full faith of a glorious resurrection."

### *Sunday Schools not embraced in the Union.*

Your Committee would also state, that there are other institutions in this city, acting in concert with your Society, although not united with it in the same system; their object, however, being the same, we shall always pray that they may prosper, and rejoice in the success of their endeavours to meliorate the condition of the poor, and disseminate more widely the influence of the Christian Religion. Among the most respectable of these are the schools under the care of the "Episcopal Sunday School Union Society."

There is also a Society in the Lutheran congregation, formed about 3 years since, of which their pastor is President, which has under its care a well-conducted school of 43 or 44 boys, managed by 4 teachers and a committee of superintendents, by which it is regularly visited.

The same church has also a female school, equally prosperous.

Of the Sunday School efforts of our city, however, none deserve a more distinguished place than those of the New-York Female Sunday School Union. From the report made at the last annual meeting, it appears, that in 31 schools, (which do not embrace the whole number,) there are 387 teachers, who afford instruction to 2,798 scholars, whose proficiency has been very satisfactory, and in whose conduct and character there is the most ample evidence that the exertions made for their improvement have not been lost.

From all these statements, it appears, that in this city there are taught, by means of Sabbath schools, an aggregate of not much less than 9,000 children and adults, of whom many have no other means of instruction.



### *Schools in other parts of the United States.*

In looking to other parts of the United States, your Committee are happy to notice, in every direction, an increased zeal in the conduct and extension of Sunday Schools, promising to the nation the most happy results, in the improved character of the rising generation, of that class which constitutes so important a part of an effective population.

In Boston, besides the Episcopal schools, of which we have no account, there are 11 Sunday Schools in the Baptist and Congregational churches, embracing about 1,200 scholars, of whom 700 are regular attendants.

In the vicinity of Boston, and throughout Massachusetts and the New-England States, there are numerous flourishing schools, as to which your Committee have not been able to obtain precise information.

In Philadelphia an extensive union exists, embodying almost all the various religious denominations of the city and state who are acting with admirable harmony and zeal. In this Union, embracing, besides the numerous schools of Pennsylvania, some in New-Jersey, and others at the south, there were, in 1819, 129 schools, at which 1,431 teachers officiated, and 12,306 children and adults attended. Of this number of scholars there were

- 10,550 white children,
- 377 white adults,
- 716 coloured adults,
- 663 coloured children.

At this time it is probable that the Philadelphia Union comprises 180 schools, and 1,800 teachers, and about 18,000 learners.

In Baltimore the utmost harmony seems to exist among the various denominations of Christians who are united in the management of Sunday Schools. In that city there are 10 male schools, at which about 1,300 children are instructed.

In Accomac county, Virginia, a Sunday School Union Society has been formed under the auspices and unremitting zeal of the late Rev. J. W. Eastburn, Rector of St. George's parish. At the commencement of last winter four schools had been formed of both sexes, and a number of pious and active teach-

ers had offered to carry on the instruction of the learners. Children most cheerfully walked three and some even six miles to school, and gave proof of ready obedience and rapid improvement.

Your Committee cannot but regret that they have not been able to obtain reports from other parts of the United States. They are enabled to state, however, that well-conducted and very successful establishments exist in most of the eastern, middle, southern, and western states, and that the information detailed in this report embraces but a small part of the whole exertion now making in this great and good charity.

### *A Union of all the Sunday Schools in the United States recommended.*

Your Committee cannot forbear intimating the great benefit which would result from a UNION embracing *all the Sunday Schools of the United States*, on a plan in some respects similar to the AMERICAN BIBLE SOCIETY. Equally catholic in its principles and simple in its design, the Sunday School system would be equally benefitted by such a union. The vast amount of facts and information which could then be embodied with precision, and presented annually to the public, would afford a powerful and irresistible appeal to their patronage and support. Your Committee do not perceive that any serious obstacle exists to prevent the prosecution of this enlarged plan, and they would rejoice if this hint should lead to the opening of an immediate correspondence with the principal societies of the United States for this purpose. If the attempt should end merely in effecting a general correspondence, much good would result.

### *Foreign Schools.*

The Report next embraces, in a concise view, important information respecting the establishment and progress of Sunday Schools, in various parts of the world. The leading facts, we shall here quote.

### *Schools in England.*

The annual report of the Sunday School Union Society, held at the city of London tavern, May 12, 1819, states, "that the number of schools in the Union were 3,305. The number of scholars



355,758, engaging in actual service at least 40,000 teachers, making an increase of scholars in the past year of 74,422. And when it is considered that the Union does not apparently comprehend much more than one third of the real number of Sunday Schools, the stupendous result presents the probable number of more than ONE MILLION of young and otherwise neglected immortal beings, under the benefit of Sunday School instruction in that country.

#### *Schools in Ireland.*

The ninth report of the Sunday School Society for Ireland, is one of the most interesting documents which has fallen under the notice of your Committee. It has attached as its patrons, its guardians and committee, the late Duke of Kent, the clergy of the highest rank and influence, a number of the nobility with their ladies, and gentlemen of the first standing in the community. The zeal and simplicity with which this Society proceeds we believe is unexampled, even in the history of Sunday Schools. The number of scholars is 84,174—of schools 806—being an increase in the former of 24,286, and of the latter 252 over the preceding year. Annexed to this extraordinary report is a collection of facts and anecdotes, illustrating, by the most affecting details, the blessings of Sabbath instruction. The happy effects on parents, the increased and steady attention to public worship, the exemplary moral conduct of the pupils, together with the most sincere piety in numbers, and the fair promise of it in others, form the most promising fruits of the united labours of this distinguished Society.

#### *Schools in France.*

Numerous obstacles continue to impede the progress of Sunday Schools in France. The general profanation of the Lord's day, and the want of suitable teachers, are among the most prominent. Though these checks will probably long remain, your Committee are pleased to find the dawning of better hopes. One school has been formed in Paris, several in the south of France, where a plan of discipline and of influence has been formed so simple and so striking, that your Committee consider it a duty to re-

cord the fact for the general benefit of Sunday Schools throughout the Union.

"Our greatest hope," says the account, "arises from the blessing which our Saviour condescends to bestow on the reading of his word. I have communicated to a respectable lady a project for correcting the faults of children, which I apprehend is better calculated for that end than the former methods of punishment. That lady resolved to make the experiment in a girl's school, which she had established in her native town, about 15 miles from Bordeaux. The result has proved highly satisfactory, and appears worthy of commendation. The divine word forms the code of this excellent female school. When a scholar has committed a fault, the teacher makes it known to the whole school, and asks the scholars if they know any declarations of the Holy Scriptures which are applicable to the case; immediately several of the scholars hasten to quote some passage of Scripture, the choice of which generally proves the penetration and judgment of these young persons. The defaulter, so far from feeling degraded by the reproaches of the teacher, whose authority is human, receives with pious contrition, as from God himself, the correction she merits. After hearing her publicly acknowledge her fault, the teacher desires the children to encourage the mind of the penitent by some gracious declarations of Scripture. It is thus that, the heart being moved with tenderness, these young persons interpret the divine mercy, and offer with earnestness to the afflicted mind of their sister the invigorating influence of the gracious promises. Thus the teacher disappears before the Almighty, and with her scholars humbles herself in the presence of the Supreme Being. It is no longer man who governs; it is the Holy One who reveals himself to the tender minds of children by their companions. Religious instruction becomes mutual."

#### *Schools in Holland.*

The same causes which have prevented a more rapid increase of schools in France, operates in almost an equal degree in many other parts of the continent. The Sabbath being disregarded the pious and humane feelings which

arise out of its strict observance cannot be expected to operate. Some schools have, however, been established in Holland which appear to be in a flourishing condition, and to give hopes of increase.

### *Schools in India, &c.*

It is a pleasing feature in the efforts of Missionaries, that wherever they plant the cross, their first anxiety is to establish Sunday Schools. In New South Wales, in India, particularly in Calcutta, Madras and Chinsurah, Sunday Schools have been formed, and strong hopes are entertained that the system will be widely extended through these populous regions. In the important island of Ceylon Sunday Schools have been eminently successful. "They are," says one of the Missionaries, "the key to the natives, and promise to give the Mission permanence and stability." Similar prosperity has attended them in the Canadas, in Newfoundland, and in the West Indies. In some of the islands religious instruction is *exclusively* conveyed in these institutions.

On a review of the information thus detailed, the Committee offer a number of remarks on the benefit which has resulted from the union of the efforts of various denominations, and on other points connected with the general subject of Sunday School instruction. They then proceeded as follows :

From the foregoing statements, it will be seen that a vast field of usefulness is presented to us, and that the success attending our labours, and more especially the labours of those who have gone before us, is calculated to animate us to vigorous and persevering effort. To Sunday Schools there seems to be assigned no small part of the great work of evangelizing the world, and of bringing about the great day when righteousness and peace shall reign universal. We could wish to impress on the mind of every individual, that he has a part to perform in this great effort to raise the moral character of the lower classes of society. It is happily of a kind adapted to the circumstances and capacities of all. The rich, if unwilling to encounter the labour of instructing, can contribute

their money and give us their countenance—the poor can use a salutary influence over parents and children who may not suitably appreciate the privilege of instruction, and can in various ways aid in the great business of assembling and teaching our children. Every pious and judicious man or woman can exert some talent or other in this invaluable charity, the influence of which may be felt for ages to come—we had almost said to eternal ages.

### *Influence of Sunday Schools on the community.*

On this topic, the Committee thus remark :

Without dwelling on the prodigious influence to result from the formation of habits of judicious and active benevolence on the part of some hundreds of teachers engaged in the various schools of our city, your Committee will cite a few facts to demonstrate its influence on the community.

Robert Raikes, the venerable founder of the system, states, that during a period of 20 years which had elapsed since the establishment of Sunday Schools at Gloucester, about 3,000 children have received education there; and that though he has regularly visited the county and city jails, he has met during that period with only one instance of criminality in any of those 3,000 persons.

In the course of an examination which took place in 1815, before the Committee of the English House of Commons, to inquire into the evils and best preventives of mendicity, it was stated by persons who had been several years engaged in Sunday Schools, that though they had taken particular pains to watch the course of their pupils, they had never known one who had been educated at a Sunday School to become a common beggar.

The number of presentments for crimes and misdemeanours in the courts of our own city, has already materially diminished, and your Committee feel warranted in the opinion, that to the indirect influence of Sunday School instruction, operating through children upon parents, this happy result may in part be imputed. The proper observance of the Sabbath

has been found, in all countries, to be at the same time the basis and the test of public morals. The conducting of some thousands of children from their unhal- lowed excesses in the streets to places of instruction and public worship, and the introduction of Bibles and Tracts into their abodes, under circumstances insur- ing their attentive perusal, may be sup- posed to have a great influence in mo- ralizing and improving their character. If any one doubts, let him contrast the conduct and appearance of those who have already fallen under the influence of the agents of your invaluable charity, with those youthful Sabbath breakers whose language and appearance offend the ears and eyes of those who meet them.

The rapidly increasing population of our city calls loudly for the interposition of timely and effectual preventives of profligacy and vice. The lapse of another century will probably exhibit in this city a population equal to that of London, where upwards of 100,000 children grow up to ignorance and beggary, and from present appearances too, a population not less prone to those crimes which are at the same time the misery and the reproach of the world. We shudder at the numerous and aggravated instances of piracy and murder presented to our notice during the past year, and under the impulse of the horror which they excite we should redouble our exertions to prevent their recurrence by disseminating Christian knowledge and Christian in- fluence.

#### *Funds.*

It will be seen by reference to the treas- urer's report, that owing to the small amount of subscriptions, we have been compelled to encroach on the stock re- served for a permanent fund. As your Committee have been unwilling to resort to this resource any further than absolute embarrassment has compelled them, they have not only suffered inconvenience from a want of funds, but have also been much restricted in their usefulness. They would particularly present to the consi-

deration of the Society and of the pub- lic, the numerous children of the Alms- House, and the tenants of our prisons, as neglected, though very proper objects of Sunday School instruction. But your Committee state, with deep regret, that a want of means has prevented the ex- tension of the benign influence of your charity to these places.

#### *Conclusion.*

Your Committee, in closing this re- port, would suggest to the consideration of the rich, whether there is any institu- tion which, with so small an amount of funds, can accomplish so much good, and that good so entirely unmixed with any possible evil. If it was not, that Sun- day Schools aim a deadly blow at that long train of evils growing out of vice and ignorance in the lower classes—if they did not give a virtuous and happy direction to their views and habits—if by aiding the hand of the magistrate in the most effectual manner they did not add to the safety of property and the good order of society—your Committee would not so confidently urge their claims to patronage.

Let it be considered, that while no nation has been so blessed in the enjoy- ment of rational liberty and general prosperity—and while the call for grati- tude to the Author of these distinguished blessings is loud and powerful—so, the exertions which, under the impulse of this gratitude, we may make for the mo- ral and religious improvement of our fel- low-citizens, will be the best means of preserving and perpetuating our free and happy government.

Your Committee now leave the subject before the Society and the public, ac- knowledging with deep gratitude the goodness of God, who has blessed this institution with distinguished marks of his approbation—confidently believing that he will still cause it to shed far and wide its benignant influence—and per- suaded that all who may give it their cor- dial aid shall find their beneficence re- turning with double blessings on their own heads.



## Home Proceedings.

### UNITED FOREIGN MISSIONARY SOCIETY.

EXTRACTS FROM THE JOURNAL OF THE UNION MISSION,  
FROM THE 20th OF APRIL, TO THE 12th OF JUNE, INCLUSIVE.

*" City of New Brunswick, N. Jersey,  
" April 20, 1820.*

" THIS day the Mission Family, designated by the *United Foreign Missionary Society* to the Osage Indians on the Arkansas, entered on their long tour. After uniting in fervent prayer in the Society's room, and again in the Steam Boat, they withdrew from the beloved city and the respected Board, and bade adieu to their friends assembled to testify their solicitude for the welfare of the Mission. Having united once, and again on the preceding days, with the thousands of the Church of God who love to pray for Zion, and having received every encouragement which the Board could give of their continued support, and every assurance of their parental care, the Family, with confidence in God, set their faces towards the Western wilderness. They had a desire to depart, that they might visit their brethren who dwell in darkness; and they withdrew from their friends with consolation in JESUS CHRIST. They resigned themselves into the hands of God, being strongly persuaded, yea almost assured, that they had a *Call* to go to the Heathen. They had endeavoured to gain a knowledge of their duty, by placing together their desires, and their opportunity, to engage in this service; the call of the heathen for help, on the one hand, and, on the other, the command of Christ to help them; and they considered the call sufficient to warrant the sacrifice which they had made. When their conduct and their motives shall be reviewed at the Great Day, may it then be found that it was for CHRIST *they have done this.*

" We landed safely in this city, about 4 o'clock, P. M. where we were received with marked kindness, and were conducted to the Rev. Mr. Huntington's, and refreshed by his hospitality. It is matter

of regret, not only to him, but to us, that he is confined to a bed of sickness. Still we shall be favoured with his fervent prayers and best wishes for the success of the Mission.

" This evening we attended a Meeting in one of the Churches, which had been previously appointed to aid the cause. Brother Chapman made a short address, stating the progress of the Mission; and Brother Vaill addressed the people concerning the views of the Missionaries in entering on this work, and the duty of Christians to pray for its success. The aged and venerable Dr. LIVINGSTONE took a lively and affectionate interest in the Mission, and delivered an impressive address in its behalf. A collection was then taken up. And what shall we render to the Lord, for the mercies and consolations of this first day of our Missionary tour.

" We have this day passed through scenes affecting to our hearts. We have entered upon a new and untried course of action, which will probably end only with our lives. May God establish and strengthen us, and enable us to be faithful unto death.

" *Trenton, April 21.* By the kindness of the people of New Brunswick, we were provided with carriages to convey us to this place. We have had indeed a pleasant day. At Princeton, we met with a kind reception, and, after dinner, united with the Professors and Students of the Theological Seminary in the exercise of prayer and praise to God. It was a precious season to our souls; and the more so, as our opportunities of uniting with the Christian Church are daily drawing nearer to a close. We arrived at this place in due season; and although the people, as at Princeton, were not apprised of our coming, yet they have rendered us needed assistance.

*"Philadelphia, April 22.*

"This morning we embarked on board the Steam Boat, and arrived at this place about 11 o'clock. The Clergy and Christian people of this city, having received notice of our coming, were prepared to give us a welcome reception. Scarcely had we reached the wharf, when several Brethren in the Ministry, Representatives of the three Churches which form the *United Foreign Missionary Society*, came on board, and gave us most cordially the right hand of Christian fellowship; and strong is the hope, that this *three fold cord* will never be broken.

"Our introduction into this city has been easy and pleasant. It was scarcely an hour after our arrival before we were agreeably situated in Christian families. How great a cordial does religion and friendship provide for the weary stranger!

"This afternoon, our heavy packages from New-York, by the Mercantile line, were safely landed. It has been remarked by some, that no ordinary merchandize would probably have been brought with so much despatch. What meaneth this prosperity? Is it, that we may be led heedlessly along into the wilderness to be perplexed and defeated? God forbid! May we not suffer mercies to lead us away from Him! May we not forget our own hearts, nor relapse into the enjoyments of this world! May we, on the contrary, be prepared to *endure hardness as good soldiers of Jesus Christ*, and to go where no hand of Christian kindness can be found, to welcome our arrival, or give us comfort!

"*Lord's day, April 23.*—This day, attended public worship in those churches, where the Lord, by his Providence, directed us. In the evening, brother Vaill, by particular request, delivered a discourse in the Presbyterian church in Arch-street, from these words—*'Finally, brethren, pray for us, that the word of the Lord may have free course and be glorified, even as it is with you.'* The design of the discourse was, to enlist the prayers and efforts of the friends of Zion in behalf of the Mission and of the heathen. Brother Chapman also made a statement of the progress of the Mission, and of the success which has already attended the *September, 1820.*

Word among the Indians. The Rev. Dr. NEILL delivered a solemn and impressive address in behalf of the poor and perishing Indian tribes. In the course of his remarks, he said—'It has been objected to the sending of the Gospel to the Indians, that they are barbarous and cruel, that they have butchered many of the white people. Grant the fact; and perhaps no one has stronger ground to acknowledge it than the speaker, for they have murdered his father and his uncle. And what of all that! Send them the Gospel, that they may be cured of this cruel and barbarous spirit.' At the close of the exercises, a collection was taken up, amounting to two hundred and seventy dollars. What an interest in the cause, has been manifested this evening! How many have not only heard the last request of the Missionaries—*Brethren, pray for us*—but have given a pledge, that their prayers and their alms shall continually ascend, as a memorial before God. And let the Mission family prize these closing scenes in the courts of the Lord. Let them be thankful, that they have to this day enjoyed so goodly an heritage; and that now they are not driven into the wilderness by the hand of persecution, but go of a ready mind. May they esteem it their privilege and their happiness to go and carry the Gospel to perishing souls. May the Lord take them by the hand, and say unto them, *Fear not little Flock!*

"*Monday, April 24.*—This day, held a meeting of the Mission family, and agreed that we should travel to Pittsburgh by the heavy baggage waggons; that a sufficient number should be immediately engaged; that, to consult economy in travelling, the brethren should in turn walk part of the distance, thus making it unnecessary to engage the full number of seats; and that brother Vaill should travel on horseback, so that he might make the necessary arrangements on the road, and might reach Pittsburgh before the family, for the purpose of procuring boats, and hastening other preparations for their departure from that city.

"*Tuesday, April 25.*—This evening, a farewell prayer meeting was held in the Rev. Dr. Brodhead's church. Several prayers were offered, and suitable addresses delivered on the occasion. To

the Rev. Dr. Neill, the family were again indebted for some pertinent and seasonable, and we hope it will prove profitable, advice. At the close of the Meeting, a brief reply was made, and an affectionate farewell tendered in behalf of the family. A collection was taken up, to the amount of 170 dollars

" *Wednesday, April 26.*—Four wagons are already loaded with heavy baggage. A fifth was found insufficient to convey the travelling baggage, and furnish room for the family. It was also thought necessary, by our friends in Philadelphia, that all should be accommodated with seats. Under all circumstances, it was agreed, that an additional wagon should be procured in the morning.

" *Thursday, April 27.*—This day the family, having moved out of town last evening, started from Elliott's, one mile West of the Schuylkill, at 12 o'clock; and, in good health and spirits, commenced their journey to Pittsburgh. To many friends in Philadelphia, we are deeply indebted for their great kindness. The collections and donations received in that city amount to nearly *seven hundred dollars*, exclusive of contributions in necessary articles of clothing, books, medicine, &c. to the value of about *twelve hundred*. In doing so much in so short a time, the people have given evidence to the Board and to all, that the cause of the Heathen is feelingly remembered in that city. Thus far has God blessed the Mission, and what shall we render to *Him* for his great kindness!

The family are now embarked in two waggon; the Brethren in one, and the Sisters in the other. Both are partly loaded with heavy packages, and travelling baggage, yet they furnish seats for the comfortable conveyance of the family; and, notwithstanding a heavy shower of rain this afternoon, we have travelled through a delightful country, in a happy frame of mind, reflecting on the goodness of God, and contemplating with pleasure the prospect before us.

" *Lancaster, Lord's Day, April 30.*—We reached this place last evening, and found here another home for weary strangers. In several families, we have been kindly entertained. In the afternoon,

Brother Vaill preached a Missionary Sermon; and a collection was taken up to aid the Mission.

" *Middletown, May 1.*—This morning, we left Lancaster at an early hour, and, refreshed by the rest of the Sabbath, we reached this place to-day—an unusual distance for these heavy waggon. Blessed be God for the institution of the Sabbath. But, how little is it observed, how little enjoyed by those who travel on this day! When God has said, *Six days shalt thou labour*, they add the labour of the seventh, thus violating the express command of God, disturbing the devotions of the serious, doing much towards exterminating religion and happiness from the world, and depriving themselves of the rest of Heaven. This evening we have observed the Monthly Concert of Prayer.

" *Pittsburgh, May 12.*—The Union Mission Family have all, this day, safely arrived in this city. Brother Vaill reached here two days before them, and Brother Chapman and his wife came in from Washington a few hours after the other members of the family had arrived. No special event has happened worthy of notice, excepting the continued kindness of our Heavenly Father. We have not been drenched with rain, nor interrupted with sickness, nor distressed by invaders. We have found friends where we stood in need of them. The second Sabbath we tarried in Bedford, where we received all the attention we had reason to expect, and where we enjoyed the privilege of Public Worship. Donations have been made during this tour, by various individuals, for the aid of the Mission. We have had increasing evidence, that the Mission is about to excite a general interest in the Churches, and that it needs only to be more distinctly known, to receive the support of all the friends of Zion in the region through which we passed. We have only to remark, that, over the rivers and mountains of lofty extent, we have found an easy passage, by the labour and expense of those who, in building bridges and constructing roads, are in a sense *preparing the way of the Lord, and making his path straight*. Thus, in fifteen days, including two Sabbaths on which we rested, we have been conducted by a kind Providence from



Philadelphia to Pittsburgh, a distance of three hundred miles; and here we found an open door of hospitality. In our journey great has been our peace. We trust, that we have enjoyed God in our Morning and Evening Sacrifice, and felt happy all the way to this place, in travelling on still towards the West.

Brother Chapman has succeeded in obtaining of the Heads of Departments at Washington, the necessary and expected papers and assistance for the Mission. A part of the money which they designed to appropriate to the education of the Indian children in the proposed establishment among the Osages, has been advanced. We believe that the designs of Providence respecting the Indians are merciful, and that they are soon to be made partakers of the blessings of civilization and religion.

*“ Lord’s Day, May 21.—*This day the Mission Family have been invited to unite with the Presbyterian Churches in this city at the Communion Table. We trust, that we have felt thankful for the solemn, delightful, and interesting devotions of this day. We approached the table of the Lord with a lively impression that this will probably be our last season of communion with the Christian Church. We have been strengthened and encouraged, especially with the hope that soon we shall behold this table spread in the wilderness, surrounded by many of the long lost children of darkness, redeemed by Christ’s blood, the fruits of this Mission. We have enjoyed many privileges in this city, in attending religious meetings; and amidst our weighty concerns in preparing to embark on these Western waters, our minds have been occasionally relieved by joining with the pious in devotional duties. A collection was taken up this evening; and, in the course of the last week, the citizens of this place contributed, in articles of their own manufacture, (Farming utensils, Mechanic’s tools, &c.) and in provisions, to the amount of about twelve hundred dollars.

*“ Monday, May 22.—*Sister Beach is confined to her bed by sickness. She is very weak, and will probably not be able to be removed to the boats to-morrow. This will occasion some delay in leaving this place. This evening, at a meeting

of the Brethren for business, Brother Vaill was appointed to keep the journal of the Mission; and Brother Palmer to act as Clerk; Brother Redfield as Treasurer, and Brother W. C. Requa as Steward of the family.

*“ Tuesday, May 23.—*Sister Beach is gaining strength. It is the opinion of Dr. Palmer, that she will be able to embark to-morrow morning. Although we intended to close our business here one or two days earlier, yet we have found ourselves occupied to this hour. Such has been the extent of our concerns, that we found more time necessary than we had anticipated. Some delay has been occasioned by waiting, before we made our purchases, to receive the donations of the liberal in this place. The delay has been made up in the gratuitous provision received. We are indebted to many donors in this city; especially to the Agent of the Board, Mr. Michael Allen, for the kind and careful attention to the business assigned to him, and for the gratuitous use of his warehouse, and the donation of his commissions, amounting to about a hundred dollars.

*“ Union Boats, Ohio River, May 24.—*About ten o’clock this morning, after uniting in religious duties on the bank of the river, in which the Rev. Mr. HERRON made an address to the family, and the Rev. Mr. SWIFT addressed the throne of Grace, we embarked on board the Union Mission Boats to descend the Ohio river. These boats are two in number, 75 feet in length, and 12 in width, having keels, and carrying about 20 tons each. They are as commodious and as well fitted as we could expect. They have each two cabins in the stern for the two families and the sisters, and comfortable births in the bow for the brethren, pilots and oarsmen. We have on board two pilots and three hired men, and to human appearance, we have embarked under the most favourable circumstances to accomplish the Mission. Our chief pilot, Captain William Boggs, of Pittsburgh, appears to be a faithful and experienced manager of these boats.

*“ Marietta, Lord’s Day, May 28.—*Arrived at this place, at eight o’clock last evening, having dropped down the river at the rate of 50 miles a day. We have not been interrupted in our progress, ex-

cepting to receive the kindnesses of Christian friends. To-day, we have united in public worship with the church under the care of the Rev. Mr. ROBBINS. Brother Vaill preached in the afternoon, and Brother Chapman in the evening. Here we have received Christian attention, and we have reason to be thankful for the privileges of this day.

*" Union Mission Boats, May 29.*—This morning we were detained at Marietta, till near noon, to receive donations, and to engage a Millwright, Mr. John Ransom, of that place. The Board having expressed a wish, that we should take out a mechanic of this description, and having failed to procure one at Pittsburgh, we considered it a favourable Providence, that one should offer himself, who appears to be so well qualified, and who feels an interest in the cause. Some donations have been received on our passage this day.

*" Augusta, Kentucky, June 3.*—Arrived at this place, about nine o'clock this evening. At Portsmouth, near the mouth of the Sciota river, we took in considerable contributions in meat and flour, which had been sent down from Chilicothe. At Manchester, we also found provisions in readiness for the Mission.

*Lord's Day, June 4.*—This morning, the Rev. Mr. MACCAULEY waited on us at our boats, and invited us to unite with his congregation in public worship. At his request, Brother Vaill preached in the Presbyterian Church in the morning, and Brother Chapman in the Methodist Church in the evening, in which the Presbyterians united. It has been pleasant to witness the union of the different denominations in this place. Since we have entered on our tour, we have scarcely enjoyed a better Sabbath than this. God has evidently enabled us to preach and hear the Word, and we hope he will also enable us to profit by it.

*" Cincinnati, June 5.*—We left Augusta early this morning. We received donations there, in valuable articles, to a considerable amount, but were not detained much beyond our usual hour of starting. Although we have found the waters of this river in a good state, yet, by the unexpected rise this morning, the navigation is improved. We arrived at this

place about 6 o'clock this evening, and united with the Churches in the Monthly Concert. We found it good to be here, and rejoiced to find that Christians in this city take such a deep interest in the conversion of the Heathen.

*" Union Mission Boats, June 8.*—In Cincinnati, we received contributions in money, provisions, and other important articles to the amount of about \$500. The people manifested a truly Christian spirit, in being ready to furnish those things which were most needed to complete our preparations. They were also ready to exchange hard bread for our surplus flour. The kindness of the people from Pittsburgh down the river had bestowed upon us flour sufficient at least for a year's supply; but in consideration of the heat of summer, we thought it prudent to exchange a considerable portion of it for provisions less perishable. We did not design to remain so long at Cincinnati, but could not, by the most active exertions, sooner accomplish our business. We have added to the number of our hands, so that we have now five oarsmen, two pilots, and a millwright. We thought it best, by all means, to procure, in this part of the country, as many hands as we could employ to advantage, that we might be sure of aid in ascending the Arkansas. Our manner of sailing in these boats is peculiarly pleasing. We have two boats, and yet are one family. We take our regular meals together on the roof of one of the boats, where we have a large dining hall, covered with awning, and eat while we are floating down the smooth stream. We rise by the ringing of the bell at 4. Within half an hour, we assemble for morning prayer, and then proceed immediately on our voyage. We have order, peace, and plenty; and, we trust, the presence of God, and the consciousness of doing good.

*" Louisville, June 12.*—Spent the Sabbath yesterday in this place. At the request of the Rev. Mr. PARKS, Brother Vaill preached in the morning, and Brother Chapman in the afternoon. This morning the Church in this place held a meeting for prayer in behalf of the Mission, in which the Brethren and Sisters had the privilege of uniting. To-day, the people have exerted themselves, and ma-



nifested their liberality, in providing such articles as we wished to take in at this place. Our boats have descended the Falls in safety, although two persons were drowned yesterday in descending,

and their boat sunk. This afternoon we shall, God willing, proceed down the river.

“ Wm. F. VAILL.

“ EPAPHRAS CHAPMAN.”

DOCUMENTS AND ADDRESSES IN RELATION TO THE UNION MISSION.

WE have the pleasure to present to our readers a number of papers in relation to the Mission Family who have gone to the Osages of the Arkansas.

The first is an Extract of the Minutes of the Consociation convened at North Guilford, Connecticut, on the 12th of April, in the case of the Rev. Mr. Vaill. This document will be read with interest, as it will have a tendency to inspire the public mind with entire confidence in the talents and discretion of the Superintendent of the Mission, and in his “ peculiar qualifications” for the Office he now holds.

The second is the parting Address of the Father of the Superintendent, the Rev. JOSEPH VAILL, of Hadlyme, Connecticut. It was delivered on the last Sabbath which the Father and the Son passed together; and in the presence of the Congregation of whom the former is the Pastor, and among whom the latter received his birth and education. It exhibits the language and the spirit which would always be expected, under such circumstances, from an aged, pious, and faithful Minister of the Gospel of Christ.

The third, is the Address delivered by the Rev. Dr. MILLEDOLER, to the Union Mission Family, on the evening in which they were set apart to their Missionary labours.

The fourth, is an Extract of the Address, delivered on that occasion, by the Rev. Mr. CHAPMAN, Assistant of the Mission.

We regret that it is not in our power to add to these, the Address, delivered at the same time, by the Rev. Mr. VAILL. He had not leisure, while in this city, to prepare a copy; and we were disappointed in our expectation, that he would transmit it from Philadelphia.

*Extract from the Minutes of the Consociation, convened at North Guilford, April 12, 1820.*

“ The Consociation, taking into consideration the solemn duty imposed by Christ upon his ministers and the Church, by his ever binding command, ‘ Preach the Gospel to every creature ;’ their immense obligations to the Heathen, who, in Divine Providence, are destitute of the means of grace ; and the particular obligations of the American church to the aborigines of this country ; and regarding the dispensations of Providence, in opening a way for our beloved brother, WILLIAM F. VAILL, to carry the gospel to the savages of our wilderness ; and especially the influences of the spirit of God, on the minds of him and his partner, to engage in this work, and his peculiar

qualifications, in our view, for the Missionary service, as clear indications of the will of Christ ; though the Consociation feel a tender regard for the interests of this church, and are well convinced of the usefulness of Mr. Vaill’s ministry among them ; yet, from the foregoing considerations, they esteem it their duty to dissolve the pastoral relation between them.

“ From the noble sacrifice, which the Church and people of this parish have made in agreeing to part with their beloved minister, and from their present peace, the Consociation are cheered with the confidence, that the great Head of the Church will not be unmindful of their prosperity : and that while he removes their present Pastor to a more extensive field of usefulness, he will supply



his place with one who will *break unto them the bread of life*, and lead them and their children *to the fountain of living waters*.

"Therefore, voted unanimously, that the ministerial connexion between the Rev. Wm. F. Vaill, and the Church and people in North Guilford, be dissolved. And the connexion is hereby dissolved.

"This Consociation also, as the result of a long and intimate acquaintance with the Rev. William F. Vaill, do unanimously express their approbation of his character and conduct, as a minister of Christ; and of his faithfulness and zeal in the cause of his Divine Master; and they cheerfully recommend him as a tried and approved servant of Jesus, to the Christian kindness and fellowship of the churches, and of all who wish the spread of the gospel of our Lord and Saviour."

"A true extract from the minutes.

"Attest. *David Smith, Scribe.*"

*Address, delivered before the Congregation in Hadlyme, Connecticut, on Lord's Day, April 9th, 1820. By the Rev. Joseph Vaill.*

It having pleased God, in his providence, to prepare the way for my son, to engage as a Missionary to the heathen in a far distant region, where he will probably spend the residue of his years; I think it my duty to express my feelings upon the subject, and to make my parting address to him and his companion at this time, in the audience of the people of my charge, and of those who have been their associates in early life.

The operations of God's hand at this present period of time, are truly marvellous in our eyes. We enjoy the peculiar pleasure of beholding the dawning of the latter day, Glory. Its morning star has, some time since, appeared in the East; and we have lately seen its benign rays beaming upon our western hemisphere. Great exertions are now making, throughout the Christian world, to diffuse the light of the Gospel among the benighted pagans, who have long been in darkness, and the shadow of death.

Although I have myself, for several years, felt deeply interested in the Missionary cause, yet it is but a few weeks since, that I ever expected a son to be

designated as a messenger of salvation to the heathen, in the remote parts of this continent; or that he and his family should be called to bid a final adieu to the people of his charge, and to all their near connexions, and in all probability not to meet again, *until the heavens are no more!*

But how strong soever may be the ties of parental affection, so far as I am capable of judging, it appears to be his duty to accept of the appointment of the venerable board, who superintend this weighty business. I therefore cheerfully relinquish all right to prevent him from entering upon the arduous enterprise, to which, I trust, the Lord is calling him.

It is a sentiment in which I have long been established, and which I have frequently inculcated in my public and private teaching, that the requisition of the Saviour, that people must forsake all they have for him, as a term of discipleship, is to be understood in its most literal sense, when his cause demands it. Of course, the same requirement confers the highest obligation upon all who would be his followers, to make a willing sacrifice of their ease, their worldly interest, and their pleasing accommodations, so far as the honour and prosperity of his kingdom are concerned. And he reasonably expects, that all who love him in sincerity, and who ardently desire the salvation of their fellow men, will, like Moses, *choose rather to suffer affliction with the people of God, than to enjoy the pleasures of sin, or of this world, for a season.* From the above mentioned considerations, I do now cordially acquiesce in this new and trying dispensation of Divine Providence, and am willing that you, my son, should go forth as a Missionary of the Cross, into those regions of darkness and of the shadow of death, where numerous benighted souls reside, who have never heard that there is a Saviour, or "*any Holy Ghost,*" or a way devised by infinite wisdom, to restore lost sinners to the divine favour, or raise them to the high dignity of the sons of God here, and to prepare them for endless blessedness hereafter.

As the circumstances which attend the Mission require a speedy departure from your near friends, *confer not with flesh and blood,* nor desire the privilege

of tarrying, till you may *first bury* your aged parents. But go thou and preach the kingdom of God, to the perishing heathen, as soon as the way shall be prepared for them to hear the glad tidings of salvation.

Although the term for your preparation for this interesting work is short, I hope that you and your companion have, in some real measure, counted the cost; and that each of you have anticipated the painful sensations which will naturally be excited in your breast, on taking your final leave of your parents, your brethren and sisters, and the agreeable circle of your endeared acquaintance. I trust you have also brought into view the hardships and perils to which you and your little ones will be exposed on your long and hazardous journey.

Though many unforeseen difficulties and privations may attend the commencement of your establishment amongst an untutored and savage people, in a lonely desert, and who speak a language which you understand not; yet *let none of these things move you*. And for your encouragement and support, keep in view the hardships, the privations, the perils, and tribulations, which the great Apostle of the Gentiles endured, that he might bring the pagan nations to the knowledge of salvation.

Would you my dear Children, prove successful in your warfare, "you must take to yourselves the whole armour of God." You must go in the *strength of the Lord of Hosts*; and *in the name of your God, set up your banner*, and erect the standard of the cross, where *satan's seat* has so long been established.

Be sober; be vigilant. Daily draw near the throne of grace, by fervent prayer. Carry your children every day to the Saviour for his blessing. Labour faithfully to train them up for God. Strive constantly, by your counsels, your pious examples and prayers, to promote brotherly love, peace and harmony, among your Mission family.

With fidelity to your Lord and Master, discharge your duty to the ignorant natives. Spare no pains to instruct them in the way to Heaven. Should your success, for a long time, remain dubious, be not disheartened. "*Be not weary in well*

*doing, for in due season you shall reap, if you faint not.*"

No matter, my dear children, whether you are laid in the sepulchres with your fathers, or whether your dust be deposited twenty eight hundred miles from the land of your nativity. If you die in the Lord, it will be as glorious to meet your descending Redeemer, when the voice of the ARCHANGEL and the TRUMP of GOD shall awake you from the sleep of death, in the Arkansas country, as to arise surrounded by your former Christian connexions.

I now commend each of you, and your dear children, to God, and to the power of his grace, praying that he may protect and prosper you, and all that shall accompany you on this benevolent design. May the Great Head of the Church hold you in the arms of his love, and comfort your hearts with the consolations of his Holy Spirit, under all your trials. May he improve you as the honoured instruments of gathering in a large harvest of souls to Christ, and, through the riches of his grace, of preparing them to join in the *new song of redeeming love*, which is sung by the hundred and forty and four thousand, who have been redeemed from the earth. And should we never again see each other's face on this side the grave, may we have a happy meeting at Christ's right hand, in the day when he shall make up his jewels. Amen. Farewell.

*Address, delivered to the Union Mission Family, in the Dutch Church in Nassau-street, on Monday evening, April 17, 1820. By the Rev. PHILIP MILLEDOLER, D. D.*

Christian Brethren,

We have lived to see what we have been long wishing, labouring, and praying for—a large Missionary Family collected, and just ready to take their departure, amidst the prayers and benedictions of thousands of kindred spirits to a far distant part of the Heathen wilderness. Within the course of a few months, with the leave of Divine Providence, a new and auspicious star will arise upon the western Aborigines of our country. An intrepid, and as we believe a holy family, furnished with the most respectable tes-



timonials, of skill in their professions, as well as of their good standing in Church and State, mostly unmarried, and in the prime of life and health, have dared to brave the trials, and to engage in the arduous duties of the Missionary life.

To carry into effect the great objects of their association, the Board of Directors of this Society, commenced with incipient measures, in the early part of the last spring. Two Missionaries were sent out by them to explore the Arkansas Territory. One of them has returned, the other, Mr. Job P. Vinall, who was in very delicate health when he set out on the Mission, has gone, we have reason to believe, to join the General Assembly of the first born, whose names are written in Heaven.

Never, perhaps, since the discovery of the American continent, has so fair an opportunity been presented of introducing the Gospel, with the arts of civilized life, among the Heathen of our wilderness. Our Agents in their exploring tour were very much encouraged. They found those Tribes which had lately been engaged in all the horrors of Savage warfare, hushed into tranquillity; the war-whoop had ceased among their mountains; the blood-stained tomahawk they had washed and buried; their fierce and raging passions, like the ocean waves, were subsiding into a calm.

The influence of the Government of the United States over their councils was found to be great, as well as salutary. Contrasting their situation with that of their white brethren, they were deeply impressed with a sense of our superiority.

This they attributed to the education of our youth, connected with our superior knowledge of the arts. Men who have mind, will be always more or less conscious of its strength. They suppose themselves capable of all the improvement of the whites. We see the necessity, said they, of the education of our children; if our white brothers will come to them, and instruct them, they shall be welcome: we will confidently commit them to their care: our country abounds in materials which can improve our situation, but we cannot use them to advantage. Impressed with these facts, excited by the improvement of the children

at Brainard and Elliott, and influenced by the marked attention of the General Government to our Agents, they held councils, entered with them into covenant, pointed out the site for a Missionary establishment, and invited the approach of a Missionary family. The first attempt of this Society will be made among the *Osages*, comprehending the Southern branch of that tribe, computed to consist of from six to eight thousand souls, situated on the Grand River, a branch of the Arkansas, and distant from this city, about 2,000 miles by land, and about 2,600 miles by water. Their country is fertile and healthy, their rivers well supplied with fish, and their hunting grounds with game of good quality, easily obtained, and in considerable variety. The character of this Tribe is at least equal, and is supposed to be superior, to that of any other Tribe of Indians on the continent. Having had far less intercourse than many others with unprincipled white men, they are consequently less corrupted. They are for the most part, a tall, portly race, with great muscular powers, and with more than ordinary strength of intellect, constituting what may, in some instances at least, be styled nobility of mind. To this physical description we may add, that their moral character is that of a people chaste, temperate, frank, candid, faithful, affectionate; and all these traits are connected with strict observance of the religious ceremonies and rites, handed down to them by their Ancestors.

The attention of the General Government of the United States has been directed for some time past, with more than ordinary interest, toward these hapless wanderers of the forest.

Policy and humanity combined, have prompted them to adopt benevolent, wise and vigorous measures to meliorate their condition.

They are heartily disposed to co-operate, and to co-operate effectually, with all such societies and individuals as shall earnestly engage in the work of civilization and instruction. An appropriation of Congress, amounting to \$10,000 per annum, will be distributed among these associations in proportion to their efforts and usefulness. They will also receive



aid in erecting suitable buildings at the Missionary stations—will probably be furnished with agricultural and mechanical implements, and may calculate upon the efficient patronage of government in their behalf, with all their agents, as well as with the Indians themselves.

These circumstances are all favourable to our cause. They do not, however, and cannot, cover the whole ground of Missionary encouragement.

“Go ye into all the world, and preach the Gospel to every creature,” is the command of our Saviour, and our commission to act in the Missionary cause. This commission, coming from the highest authority, is perfectly well defined, perfectly intelligible, and as extensive as the world. To its execution as here enjoined, no invincible obstacles can be contemplated, nor objection breathed without an impeachment of infinite wisdom, love, and power. This command, therefore, is, in itself considered, at once our warrant and our encouragement to engage in such enterprise. *We have not only a command in this case, but are also favoured with promises.* In Christ, shall all the families of the earth be blessed—“The earth shall be full of the knowledge of the Lord, as the waters cover the sea.” “All nations shall call him blessed;” and if all nations, then our red brothers among the rest; yes, they—Even they shall come. Notwithstanding their roving lives, their warlike habits, and their strong attachment to those habits, yet they, even they shall come, and look on him whom they have pierced.

*There are peculiar, and very powerful reasons, why the American church should enter with deep and lively interest into their welfare.* We must not forget that God in his Providence has placed them at our door—that the soil we now occupy was once theirs—that as the prodigious tide of our population rolls onward towards the west, they are like, unless some mighty revolution be speedily effected in their habits and manners, to be carried before it, until we lose sight of them forever.

Their fondness for the chase—their frequent and cruel wars with each other, and the introduction among them of *ar-*  
September, 1820.

*dent spirits*, far more exterminating than the sword, have all conspired to their melting away before the whites, like snow before the sun.

These considerations, added to a general sense of obligation, and the pleadings of compassion, are sufficient to awaken in their behalf the highest sensibility, and tenderest sympathies of our nature.

It is supposed to be very difficult to reclaim them—we grant it. It is difficult to reclaim sinners of every description, and of every nation under Heaven. All have their habits, their prejudices, and their idols; and these will never be forsaken, by either white men, or red men, till the power of Omnipotence shall interfere. On the exertion of that power we depend, in sending forth the Missionaries of the Cross, and in unfolding to them the mysteries of the Gospel. *The mode* in which we hope to accomplish this object, is the most promising that has ever been attempted in this country. We do not send them an insulated, unprotected individual, who shall appear among them like a meteor and vanish; but a large missionary family, carrying with them the means of their own support; books and clothing for Indian children, with teachers to instruct them; mechanical and agricultural implements, with persons who can use them; the support of three great denominations of Christians; the patronage of the general government; and the prayers of the whole church of God. Our object is to effect not merely temporary, but permanent settlements among the Indians, and to form one missionary station after another, until the whole region of death shall be lighted up from *Union*, the name of our first contemplated establishment, to the shores of the Pacific. *Establishments* of this kind are calculated to be permanent, and to produce permanent effects.

The plan we have adopted is not visionary; nor is it merely theoretical. It has been tried by the American Board of Commissioners for Foreign Missions, at their stations already named, and has, thus far, been found to answer their most sanguine expectations. At those stations the Indian children have been gathered, and clothed; and are fed at

the missionary table. Their schools of instruction, in religion, in morals, in letters, in domestic economy, and in the arts, are organized and in full operation. At those stations you may hear the prayer of faith, the hymn of praise, the sweet notes of Indian children, intermingled with the holy songs of the Missionaries giving glory to God and to his Christ.

There, Indian children may be seen, who already give more than hope that they will one day preach that Jesus to their own people, with whose power and grace they now become acquainted. Will not their plea with parents, with friends, with whole nations, be powerful? At all events, if many adults among them should never be reclaimed, is there not hope of the rising generation that they will live for God?

Animated by these considerations, the Board of Directors of this Society have conceived themselves called, in a voice from heaven, to enter immediately upon their work. As it was necessary, if any thing was to be accomplished in the present season, to commence early, they proceeded without delay to collect their missionary family. In this arduous undertaking, they have succeeded far beyond their own expectations. It now appears, that the God of Missions had preceded them. He had prepared to their hand the materials for that family, and had bowed their dispositions to the work. With raised and grateful hearts, we this evening present that family to God—and to you, Christian Brethren, commending them to your affections and your prayers.

Permit me now to address myself to you, dear Brothers and Sisters, who have consecrated yourselves to God in this great enterprise. You will easily perceive, that the work in which you are engaged is serious, and arduous, and one that will call for the continual exercise of your zeal and your forbearance—your fortitude and your patience—your prudence and your charity.

The object of your Mission is not merely to improve the temporal state of the Indians, but to save their souls; not merely, therefore, to civilize, but also to christianize them.

In prosecuting this Mission, you must

not expect that they will immediately enter into all your views and feelings. Be not deceived. Your work is a work of time—you will have their habits and their prejudices, and their idols, and the whole natural current of their souls to contend with. We cannot now give you a charge that will meet every circumstance and change in your affairs—much, very much indeed must be left to your own observation, your prudence, and your prayers. Permit me, however, to offer a few leading thoughts on some important points relating to this Mission.

I will notice, first of all, your general intercourse with the Indians.

To teach children in heavenly knowledge, you will have to become children yourselves; and to bear with their weakness, their ignorance, their petulance, their frowardness, and slowness of apprehension, and so much the more, as you will be obliged, in the first instance at least, to make use of an interpreter.—As to the matter of your communication, we charge you before God, that you know nothing among them, but Jesus Christ, and him crucified. This is the sharp two-edged sword that will pierce even to the dividing asunder of soul and spirit, the joints and the marrow, and prove a discernor of the thoughts and intents of the heart. This is the mighty engine, which, notwithstanding all the sneers of ungodly sinners, is to pull down and demolish the strong holds of Satan and of Sin. Its efficacy has been tried from the beginning of the world; and it is found to be the power of God unto salvation to every one that believeth.—On this point, I quote a charge of the Directors of the London Missionary Society, to their Missionaries to the Islands of the South Sea.

“The Bible, and the experience of the most successful Missions, assure us, that the great doctrine of the atonement must be the chief corner stone. The glory, and the humiliation of Jesus, and every thing relative to the deliverance from sin and death by him, must make the ground work. A simple recital of his love, the design of his incarnation, death and resurrection; these must be the points chiefly, repeatedly dwelt upon. The obligations of love and duty which we



owe him, naturally connect themselves with these views; together with promises of his grace, through the agency of his own spirit, to enable us to follow him in the regeneration. Affect not subtleties and deep points of controversy, either among yourselves or with the natives.—Wave as much as possible what would lead to questions, rather than godly edifying. Attempt not by arguments on the reasonableness or evidences of the Christian religion, to display your own wisdom; or suppose you can answer and silence all their objections. Adhere to the simplicity which is in Christ, trusting to the power of the Holy Ghost to take the things of Christ, and show them to their consciences, with divine conviction and effectual energy.”

In what relates to your deportment toward the Indians, I would observe, that as they have no confidence in a trifling character, and are themselves grave in the transaction of their business, they will expect the same gravity from you. And as they have been much deceived by unprincipled white men, they will expect from you, and will have a right to expect, the strictest adherence to truth, even in the smallest matters, and the inviolable fulfilment of every promise and engagement into which you may enter. Let them have no cause to suppose, even for a moment, that you have any sinister views in your settlement amongst them. You will tell them that your long journey to them, is from love to their souls, to save their souls. This is indeed the great, and in connexion with other valuable instruction, the sole object of the Board in sending you. Take care, then, that nothing be done to excite their jealousy, or to make a different impression on their minds. And we lay the greater stress on this point, because a failure in it on your part, may blast all our future prospects in that great Missionary field.

To make a salutary impression on the Indian mind, you must first obtain their confidence, and then their affection. To accomplish these objects will require time and patience, meekness and perseverance. There must be no affectation, on your part, of superiority; no signs of impatience, and much less of irrita-

tion. To win them over to your interests, you must make yourselves useful to them, and they must see that you are concerned for their happiness. It is by their meekness, their simplicity, their humility, their usefulness and their perseverance, that the Moravian Missionaries have so often, and so gloriously triumphed over Pagan darkness and superstition; and we know by long experience, that if you can once gain the confidence of the Heathen, a very important part of your work will have been achieved.

Your conduct towards their children will also demand the utmost prudence and circumspection. Your treatment of them in point of instruction and discipline may be better learned from the Missionary stations already in existence, than from any thing that we may be able to suggest. To them, therefore, we refer you for all the practical details of information. Our observations under this general head, we shall now conclude in the language of the late venerable Dr. Rodgers of this city, delivered on a similar occasion. ‘Let your diligence, your zeal, your self denial and mortification to the world, convince them that you seek not *theirs*, but *them*—that the governing end of all your labours is to promote their temporal and eternal happiness. Accommodate yourselves, as far as the purity of the Gospel will admit, to their customs and their prejudices, and let your apostolic zeal be tempered with that apostolic prudence which became all things to all men, that he might gain some”—“Be wise as serpents, and harmless as doves.”

In prosecuting the duties of your station, you may in some instances be called to suffer. On this point I would observe,

2. That you must be prepared to endure it.

Your Saviour was a sufferer; he had not where to lay his head. The servant is not greater than his master; you may therefore be called to drink of his cup, and to be baptized with his baptism. Let none of these things move you; make up your minds to endure hardness as good soldiers of Jesus Christ. “I had rather die a Missionary, said one, than live a Monarch; for such stars must differ from other stars in glory.” Count



not then your lives dear unto yourselves, so that you may finish your course with joy. Consider it your joy, your glory, your very crown of rejoicing, as indeed it is, to be counted worthy to suffer for his name sake, and avoid on all occasions, as utterly unworthy of your character, every, even the least, disposition, to murmur or repine.

A third particular, Brethren, which deserves your most serious attention, is the preservation of union amongst yourselves. Of the necessity of such union, the very name of your establishment will constantly remind you.

Of all evils that can befall you, discord among yourselves is most to be deprecated. It will bring confusion into your councils, and contempt upon yourselves. It will grieve your Saviour, and be *death* to the Mission. See to it then, by all that can influence the human mind, that ye fall not out by the way.

If differences arise, let them be immediately settled by the word of God, and by the constitution of the Mission; and if doubts arise as to their construction, which will seldom if ever be the case, let them be referred to this Board. All cause of dissention being thus removed, we adjure you, in the Master's name, that you be careful to preserve the unity of the spirit in the bond of peace. Let each esteem others as better than himself; and forget not, we entreat you, that he is the greatest in the kingdom of Heaven who is the servant of all.

Let love then—pure, fervent, indissoluble, Christian love, reign in your hearts, and wave on your banner.

That you may be enabled to effect all these objects to advantage, you will see the necessity of preserving, in the

4th place, the power of religion in your own souls. The fire that God has enkindled on those altars must not be quenched. Irsome indeed will be the labours of the wilderness, and miserably conducted too, if grace be not in lively exercise.

Let your Heathen observers see the power of faith exemplified in your deportment every day. To this end, give yourselves much to meditation and to prayer. Call mightily on God for the effusion of his spirit—remembering, that if

either your souls, or your Mission is to prosper, that will need more than ordinary help to meet the more than ordinary exigencies of your situation.

Dear Brethren,—You stand before God and this assembly, to-night, in a most interesting attitude. You are about to leave Fathers, and Mothers, Sisters, and Brothers, Companions, and Friends, Ministers and Altars, and places endeared to you by a thousand tender recollections, to take up your abode with the savages of the wilderness, and perhaps never to return. There can be no doubt but that all the sensibilities of your souls have been awakened, and all their feelings tried on this occasion—but O, delightful thought, you are going to do it for the sake of Christ and of the Gospel. The love of Christ constraineth us, said the Apostle, and can you not say the same? We firmly believe you can. You have not been promised, nor have you indeed asked from us temporal rewards—we carry you to the place of your destination—we place your work before you—we engage you in its toils, but your reward must be in heaven. In one thing, however, we are pledged; we will not cease to remember you. You will not only carry with you our best wishes for your welfare, but when we bow down before God in our dwellings—when we meet him in our temples—when we sit down at the Lord's table, to commemorate the exceeding, the dying, and the everlasting love of Christ—we will pour out our souls for you.

So far as we can in any wise strengthen your hands, or encourage your hearts, we trust that we shall not be wanting.—Go then, under the protecting shield of Omnipotence—go, shed a heavenly light upon the wilderness—go, save the souls of men, and serve your Saviour—and when the chief Shepherd shall appear, he will give you the Missionary Crown, a crown of glory that fadeth not away.

Directors of the Missionary Board, my much respected associates in this labour of love;—Permit me on the scene presented this evening, to tender you my warm and most affectionate congratulation. Thus far the Lord has helped us—he has fulfilled our desires, he has answered our prayers, and we have not la-

boured in vain.—How gracious the Lord is!—Behold that Missionary Family, and you will see it exemplified before your eyes. The Lord has indeed preceded us, and has aided us step by step in this whole concern. We have a reasonable prospect that our Master's name will soon be honoured in another section of the Heathen world, and that his glory will appear in yon vast desolate moral wilderness. There the glad tidings of great joy will soon be proclaimed—there the savage breast will be divested of its ferocity—there the cry for Mercy will pierce Heaven's mighty arch, and reach the throne of him that showeth mercy.—Precious reward!—What are the toils of effecting such an object to its unutterable, its inconceivable grandeur. May we have grace given us to be thankful for the past, and to improve the future in all wisdom and fidelity, energy and love. When our heads shall recline on dying pillows, may we look back upon this evening with delight, and when we shall hear of its issue, on the shores of glory, may it raise still higher and higher the notes of our everlasting song.

*Friends and Brethren*,—Our coadjutors in this most interesting work—For your well-timed and effectual aid, in preparing the Missionary Family for their departure, we render you our most heartfelt thanks. The interest you have manifested in their behalf, demands our gratitude to Heaven. In performing your duty, you have revived our hopes, animated our exertions, and set an example to those around you that is worthy of imitation.

May many be influenced by that example to do as you have done, and thus glorify their Saviour.

To the *Christian females* of this city, and of its vicinity, we feel ourselves particularly indebted. In the preparation of clothing for the Indian children, and for our Missionaries, you have rendered the most essential service. The same spirit that led your sex so early, on the first day of the week, to the forsaken sepulchre of their Saviour, has influenced you, we trust, on this occasion, and God grant that it may be followed in your case, as it was in theirs, by tidings of great joy.

We embrace this opportunity of inviting our Fellow-Christians, of every age and sex, to embark in some form or other in the Missionary cause. There is, and there can be, no doubt, that it will have a salutary reaction upon the Christian world.

Come then to the help of the Lord against the mighty. There is yet much work to be done, and many hands to be employed. The ravages of death are rapid and tremendous. Sinners are perishing—judgment is approaching—and the time for action is short.

May that God who brought Creation into being, and by the word of his power reared the mighty structure of Heaven and Earth—May he go before his people in every part of the world, in their Missionary work, from conquering to conquer. To every benighted section of the globe, may he soon issue the high, the authoritative, the resistless mandate—“Let there be light.”

*Extract of the Address, delivered by the Rev. Mr. Chapman.*

Rev. Sir,

To express the emotions of our hearts toward the honourable Board, of which you are the organ, and toward the benevolent friends of the Missionary cause in this city and its vicinity, whose contributions and labours of love have been so prompt—especially to express our gratitude to God for his unbounded goodness in giving us an opportunity to engage in this blessed work, and in furnishing us so amply with the means of usefulness to the Indians—language fails. A faint picture may possibly be imagined. Read the promise of our Heavenly Father, that “the Heathen shall be given to his Son for an inheritance and the uttermost parts of the earth for a possession;” view the Angel of the everlasting Gospel, flying through the midst of heaven, crying with a loud voice, and saying unto every nation, and kindred, and tongue, and people, “fear God and give glory to him, for the hour of his judgment is come;” listen to the multitude of the heavenly host, shouting forth “Glory to God in the highest, and on earth peace and good will to men;” hear the souls of many of the poor heathen, redeemed by the blood of Jesus, sweetly

respond—"Salvation to our God who sitteth on the throne and to the Lamb for ever and ever;" behold the dreadful necessities and the earnest entreaties of the poor, perishing Indians on our Western borders, crying to us for succour and for deliverance from the hand of the destroyer; and hear the voice of our blessed Master, commanding us to go into all the world, and preach the Gospel to every creature; and, then, recollect, that we have seen you, in obedience to the spirit of this command, and with the holy flame, burning in your hearts, combining your prayers, your wisdom, your influence, and your wealth, to carry forward this blessed work of spreading the Gospel of our God and Saviour:—and perhaps you may form some faint conception of the feelings with which we commit our temporal concerns, under Providence, to your direction, and our souls and the cause in which we are engaged to the special care and protection of our Heavenly Father, of our God and your God!

It is with joy and with confidence, we make the tender of our services. We are well persuaded, that you will not forsake either us or the cause, if we follow in the steps of our Divine Master. The cause is his, and it will prevail. The blessed Captain of our salvation, who has conquered all our enemies, has gone before us, and removed all obstacles out of the way. If we are visited with afflictions and trials, it will be our consolation, that they are less than our Saviour endured. It is sufficient for a servant, that he be as his Master. So far from being dismayed, it is hoped that we shall count it all joy

if we are called to suffer tribulation. The Grace of God is sufficient for us in all situations; and his strength will be made perfect in our weakness.

We hope and trust, that we shall have an interest in your prayers continually, both in the closet and the family, as well as in the house of God. The expectation, that we shall frequently be benefitted by your instruction, animates and encourages us. And while we are labouring for the souls of the poor Heathen in the dark wilderness; may the Divine Spirit be with you, direct your deliberations and proceedings, prompt you to the ready performance of every duty, and bring down upon you the best of Heaven's blessings.

Let the people of this city and its vicinity, who, on this occasion, have contributed and laboured with such distinguished zeal and fidelity in their Master's service, be encouraged. Be not weary in well doing, for in due season ye shall reap if ye faint not. You shall reap the blessed fruits of your labour to the praise and glory of God. A record of your prayers and your labour of love is made in Heaven; and eternity shall unfold the blessed results. You do not merely feed and clothe the body, but you become instrumental in communicating to starving souls the bread of life, and in covering them with the pure and beautiful robes of Christ's righteousness; and, you will meet them, thus furnished, in Heaven. You will embrace there, and, with them, shout forth the praise of Redeeming Love, in eternal anthems, with such notes as Angels use and the Redeemer owns.

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## Foreign Intelligence.

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THE late arrivals from England have furnished very interesting intelligence from the Georgian and Society Islands. The celebration of the first Anniversary of the Auxiliary Missionary Society at Otaheite; the formation of similar Institutions on the Islands of Huaheine and Raiatea; the erection at Otaheite, of a Royal Mission Chapel, 712 feet in length and 54 in breadth; the opening of the Chapel for public worship, in the presence of more than *five thousand* people; the promulgation of a new code of laws, grounded on the moral



principles contained in the Bible ; and the Baptism of the king ; are among the topics of intelligence, which we are now enabled to present to our readers. The particulars, as given below, were received in London, in July last, and were published in the Church Missionary Register of that month.

## Polynesia.

### GEORGIAN ISLANDS.

#### LONDON MISSIONARY SOCIETY.

##### *General State of the Mission.*

In an Annual Circular, dated May 18, 1819, the Missionaries at these Islands give the following account of the state of the Mission :—

In reviewing the affairs of this Mission for the past year, we have, on the whole, great cause for gratitude and praise to God our Saviour. The Brethren at Eimeo, and at the three stations in Otaheite, have proceeded in their labours ; and the work of God, we trust, has been carried on in the hearts of many.

We had looked forward to the yearly Meeting in May, when we should all assemble together ; and had resolved, after that Meeting, to baptize such as were proper subjects among the Natives, and to form them into Churches. That Meeting having taken place, and we being about to return to our respective stations, we now lay before you the particulars. We have had a Missionary week indeed ! and a pleasing and animating time it has been to us all.

##### *Formation at Otaheite, of an Auxiliary Missionary Society.*

Many of our readers are probably already informed that a Missionary Society was established at Otaheite in May 1818. The following particulars of that event, however, have not, until now, been published in this country :—

The day appointed for proposing the formation of an Auxiliary Society was May the 13th. On Monday preceding, the King came into the Chapel at the Question-Meeting, and told the people to come on Wednesday afternoon, and pray for the growth of the word of God ; and that Notti (Br. Nott) would preach to them, after which he himself had a “*parau iti pota*,” “a little short speech,” to

say to them ; which excited their curiosity greatly, and every one was inquiring what the King’s “little short speech” was.

Wednesday arrived—when a great number of people assembled ; upward, it is supposed, of 2000. As it was impossible to have worship in the Chapel, we went under a shady grove of cocoa-nut trees close by. Mr. Nott preached on Philip and the Eunuch ; before he had done, the King called out to him to leave off, for he wished to say a little to the people : soon after Mr. Nott concluded, and the King began thus :—

“My Friends ! I have a little short speech to say : pay particular attention that you may understand.”

He began his address in a very judicious manner, telling them how much of their time was taken up in worshipping idols, what a deal of work they did for their false gods—the whole of their property consumed—their cloth, their pigs, their fish, their canoes, and all their strength, time, and property, were spent in the service of an idol ; a piece of wood, or a cocoa-nut husk—and even their own lives in hundreds were sacrificed—and this was all for a deception, for a false god. And he had a little speech to propose to them, which he thought it was right for them to agree to : and if they did, well and good ; but if not, it was still good. But this was the little speech he had to propose to them, that they should collect a little property for assisting in spreading the Gospel. He explained the means by which we were brought hither : it was by giving money to the captains of ships—for the Natives have a singular notion that we can go on board of a ship as they go on board of one another’s canoes, and go where we like—but the King told them that that was not the case ; but a great quantity of money was given to the captains before they would bring us, and that was obtained by good people, who wished the word of God to grow, giving money—and all the little money was collected to one big money, by which means they now en-

joyed the blessings of the Gospel; and he thought it was right that they should use their endeavours to send the Gospel to other lands, who are as they once were. He said, although they had no money, yet they might give pigs, arrow-root, oil, and cotton, to buy money with. To provoke them to emulation in this good work, he adverted to the formation of Societies among the Hottentots, &c. in Africa; and to their contributing where they have no money, their sheep and other property, for the furtherance of the Gospel. At the close of his speech, he desired the people to signify their approbation of the plan proposed, and their willingness to consent to it, by holding up their right hands. This was instantly done, and not a hand was observed down in all the large assembly. It would have warmed the coldest heart, to behold so large a congregation of Otaheitans, headed by their King, assembled for the purpose of extending the Kingdom of the Redeemer.

Rules for the Society have been drawn up in the Otaheitan language, by brother Nott, which are to be printed and put up in all places of worship throughout Otaheite and Eimeo.

#### *Royal Mission Chapel at Otaheite.*

This building was completed, and opened for public worship, in May, 1819. Of its structure and dimensions, the Missionaries give the following description:—

Pomare has lately erected a very long building at Papaoa, and devoted it to the meetings of the Missionary Society, which was formed last year. This building we denominate the “Royal Mission Chapel.”

It is 712 feet long by 54 wide. The ridge pole, or middle, is supported by 36 massy pillars of the bread-fruit tree. The outside posts all round the house are 280. It has 133 windows of sliding shutters, and 29 doors. The ends are of a semi-circular form. There are three square pulpits, about 260 feet apart from one another; those toward each extremity being about 100 feet from the ends of the house. It is filled with forms, except an area before each pulpit, and laid with dry grass. The rafters are covered with a fine kind of fringed matting, which is

bound on with cords of various colours, in a very neat manner; and the ends of the matting are left hanging down, like the flags in St. Paul's cathedral. The whole building is surrounded with a very strong fence of wood, and the space between it and the building is filled with gravel.

The prodigious length of this place renders it inconvenient; but it is supposed that Pomare, having acknowledged the only living and true God, was determined that the building erected for His honour should far exceed any edifice formerly devoted to the idols of the country.

#### *Missionary week at Otaheite.*

“The second week in May, 1819, was observed at Otaheite as a Missionary week. On Monday, May 10th, a Meeting was held preparatory to the General Meeting of the Society: on Tuesday was the opening of the Royal Mission Chapel: on Wednesday, the Sermons of the Auxiliary Missionary Society were preached: Thursday was a kind of state day, and occupied in the promulgation of a new code of Laws: on Friday, the First Annual Meeting of the Missionary Society was held: and the whole was followed by the baptism of the King, on Sunday the 16th of May.”

#### *Opening of the Royal Mission Chapel.*

Of the ceremony observed on this occasion, the Missionaries give the following account:—

Tuesday being the day appointed for the opening of the Royal Mission Chapel, about eleven o'clock, we met the King at the east end of the house. He was dressed in a white shirt, with a neat variegated mat round his loins; and a tiputa over all, coloured and ornamented with red and yellow. The Queen and principal women were dressed in native clothing, with an English frill round the neck. The assembled thousands were clean, and dressed in their best.

We took our stations according to appointment: Brother Platt in the west pulpit, Brother Darling in the middle; and Brother Crook in the east. The King sat in the east end of the house. Brother Bourne, from the middle pulpit, commenced the service; by giving out



hymn the third in our Otaheitean collection, with a very shrill and penetrating voice, which was heard from one end of the house to the other. The whole congregation stood up and sung. Each preacher then read Luke xiv. and prayed. Sermons commenced about the same time. Brother Darling's text was Isa. lvi. 7; Brother Platt's, Luke xiv. 22; and Brother Crook's, Exod. xx. 24. The sermons being ended much about the same time, all the congregation sung again, and the whole was concluded with prayer.

The scene was striking beyond description. No confusion ensued from three speakers preaching all at once in the same house, as they were at such a great distance from one another. We suppose the number of hearers to have been between 5000 and 6000.

Apprehensions were entertained, from bringing so many parties together, who had ever been at variance, and who still seem jealous of one another. Pomare had been informed that some people would come in with guns, and fire in upon them from the windows; and he had taken the precaution to place two principal persons on whom he could depend, at each door and window; but every thing was very peaceable and orderly, and not the least disturbance occurred. "Surely," said some, "there will be no war; for all the people have left their arms at home, and have brought the old and decrepid, the children, the lame, and the blind!"—a thing that was never done in any of their great meetings before.

We met together in the afternoon to attend to the internal concerns of the Society; and departed to our lodgings, much gratified, and praising God for what we had seen and heard.

#### *First Anniversary of the Auxiliary Missionary Society.*

In relation to the preparatory Meeting on Monday; the delivery of the Missionary Sermons on Wednesday; and the Meeting of the Society for the transaction of business on Friday; the Missionaries write as follows:—

*On Monday*, preparatory to the General Meeting of the Society, the Brethren September, 1820.

assembled at Papaoa. The people were encamped on each side of it, along the sea-beach to the extent of about four miles. They soon assembled together, to pay their respects to the King, and made a grand appearance, being decently arranged in white native clothing.

The Brethren met the King and the Chiefs in the usual place of worship, according to the appointment of Pomare, who had judiciously arranged all the services and business of the week. Brother Darling began with singing, reading the scriptures, and prayer. The King then proceeded to business. He first wrote his own name, and his gift to the Missionary Society, (eight hogs;) and having written the name of his principal Governor, Treasurer, and Secretary, he desired each of us to write our names, with our donations. In the same manner he proceeded with all the Governors, writing their names and contributions. Pomare called on Brother Crook to conclude the meeting, with a short exhortation, singing, and prayer.

*On Wednesday*, it being the beginning of the anniversary of the Parent Society, the day was regarded with peculiar interest. About half past ten, the King arrived. It was as numerous and respectable a Meeting as that of Tuesday. Brother Henry occupied the east pulpit, and preached from Ps. lxxxvi. 8, 9. Brother Wilson, in the middle pulpit, preached from Isa. xxxv. 2. Brother Bicknell, in the west pulpit, preached from Luke x. 2. In the afternoon, about half past three, we assembled again. Brother Darling, in the east pulpit, preached from 2 Thess. iii. 1; Brother Bourne, in the middle pulpit, from Ps. cxxxvi. 1; and Brother Crook in the west pulpit, from Luke xvi. 9. We retired in the evening, praising God, and entreating him to bless all our attempts to promote his glory.

*On Friday*, we attended to the business of the Missionary Society.

We met the King, as President, and all the Governors, Officers, and Members, in the Royal Mission Chapel.

Brother Bicknell began with a short address, singing and prayer.

Brother Wilson then addressed Tati and the Society, and concluded by moving, "That we thank Pomare for his princely conduct, as President of this



Society, and for his royal contribution ; and that he be requested to take his seat as President. Utami rose, and supported the motion. Tati then addressed the people, and put the motion, which was unanimously agreed to. The King then took his seat, and addressed the people, exhorting them to be firm in their attachment to the Society, and to continue their subscriptions and support till death. The people, to signify their hearty consent to what Pomare had said, held up their hands.

Brother Darling then addressed the President, and spoke of the encouraging circumstances of the Society, moving, " That the Treasurer put the property on board the first convenient ship, and send it to the best market ; and that the Secretary do write a letter to accompany it, to the Rev. George Burder, Secretary to the Parent Society ; and that the neat proceeds be remitted to the Treasurer of the Missionary Society, London." This was seconded by Tati ; when the President put it, and it was carried unanimously.

Brother Crook then addressed the President, spoke of the great quantity of property now in the hands of the Treasurer, &c. ; and concluded, by moving, " That a vote of thanks be given to the Treasurer and Secretary," which was also carried unanimously.

Brother Bourne proposed, " That a vote of thanks be given to all the Governors, in their various departments, for their diligent and active services on account of the Society." Hitoti seconded the motion ; which, being put, was universally agreed to.

Brother Platt then addressed the President ; and moved, " That the thanks of the meeting be given to the various Treasurers and Secretaries under the respective Governors." Brother Crook supported this motion, which was also carried.

Lastly, Brother Henry proposed, That a vote of thanks be given to the Governors, Officers, and Members of Eimeo, for their active co-operation." This motion was supported by Ahuriro, and carried, as all the rest were, by an universal show of hands.

The King then addressed the Gover-

nors, Officers, and Members of the Society, exhorting them to persevere in this delightful work ; observing, that due notice would be given them as to what should be collected for the next year, whether oil, cotton, or any other article. Brother Crook addressed the whole Society, and exhorted them to persevere in this glorious work, which rejoiced our hearts, and would certainly cause the hearts of thousands to rejoice with us. Brother Bourne gave out a hymn ; in the singing of which, our united voices were completely drowned by the natives. Brother Wilson prayed ; and Brother Henry gave notice of the services on the ensuing Sabbath.

Pomare dined with us at Brother Bicknell's, and was very affable and pleasant. He proposed to us, that we publish his wish as widely as possible, that it may be known by all Europe, America, &c. viz. that he means to consider Palmers-ton Island as a place for Otaheitean convicts, and that no vessel shall take any of them away on any account.

Five thousand copies of an Address to the Society, written by Brother Henry, and printed by Brother Bourne, were given to the various Governors of the Society, and were received with the greatest eagerness imaginable.

#### *Promulgation of the Laws.*

Of this important event in the history of Otaheite, the letters of the Missionaries detail the following particulars :—

Thursday being the day appointed for promulgating the Laws, about noon we all assembled in the corner of the Missionary Chapel.

The King requested Brother Crook to open the business of the day. He ascended the pulpit, and Pomare followed.

After singing, reading the Scriptures, and prayer, the King stood up, and looked upon the thousands of his subjects on his right and left. Addressing himself to Tati, the pious Chief of the southern part of the Island, he said, " Tati, what is your desire ? what can I do for you ?" Tati, who sat nearly opposite the pulpit, arose, and said, " Those are what we want—the papers which you hold in your hand, the Laws : give them to us that

we may have them in our hands, that we may regard them, and do what is right." The King then addressed himself to Utami, the good Chief of the Teoropaa; and in an affectionate manner, said, "Utami, and what is your desire?" He replied, "One thing only is desired by us all, that which Tati has expressed—the Laws, which you hold in your hand." The King then addressed Arabu, the Chief of Eimeo, and Veve the Chief of Taiarabu, nearly in the same manner, and they replied as the others had done.

Pomare then proceeded to read and comment upon the laws respecting murder, theft, trespass, stolen property, lost property, sabbath-breaking, rebellion, marriage, adultery, the judges, court-houses, &c. in eighteen articles. After reading and explaining the several articles, he asked the Chiefs if they approved of them. They replied aloud, "We agree to them,—we heartily agree to them." The King then addressed the People, and desired them, if they approved of the Laws to signify the same by lifting up their right hands. This was unanimously done, with a remarkable rushing noise, owing to the thousands of arms being lifted at once.

When Pomare came to the article on rebellion, stirring up war, &c. he seemed inclined to pass over it, but after a while proceeded. At the conclusion of that article, Tati was not contented with signifying his approbation in the usual way only; but, standing up, he called, in a spirited manner, to all his people to lift up their hands again, even both hands, he setting the example, which was universally followed.

Thus all the articles were passed and approved.

Br. Henry concluded the meeting with a short address, prayer, and blessing.

This scene may be better conceived than described: to see a King giving Laws to his people with a regard to the authority of the Word of God, and a people receiving the same with such universal satisfaction, was a subject very affecting to us all. The King has undertaken to write out a fair copy of the Laws for the press, and to send a circular letter to all the Governors

on the subject of education, pressing on parents the importance of getting their children instructed.

### *Baptism of King Pomare.*

The account of this solemn and interesting event is given as follows:—

Pomare has lately expressed an earnest desire for Baptism, engaging to devote himself to the Lord, and to put away every sin, and every appearance of evil. He has had conferences with some of the brethren on the subject; and has also written to us, expressing a deep sense of his sinfulness and unworthiness, a firm dependence on the blood of Christ for pardon, and an earnest desire to give himself to the Lord in Baptism. As it appeared to be the voice of the nation, and particularly of the most pious Chiefs, and as his conduct has been so constant in teaching and promoting Religion, we resolved to baptize him. The Baptism was fixed for Sunday, the 16th of May. On that day, the Congregations were again assembled in the Chapel Royal. The people were not so numerous as before, owing to their having been so long from home; and being pinched for food many had returned. However we had still between four and five thousand hearers.

Br. Wilson occupied the east pulpit, Br. Henry the west, and Br. Bicknell the middle. They all preached from the same subject—the commission of our Lord to his Disciples, to disciple and baptize all nations, Matt. xxviii. 18—20.

Sermons being ended, we all closed round the King, he being seated on the occasion, in the centre, near the middle pulpit. Br. Bourne commenced by giving out a Hymn, which was sung by the Congregation. After prayer by Br. Bicknell, the King stood up. Br. Bicknell stood on the steps of the pulpit, and, taking the water, poured it on his head, baptizing him in the name of the Father, Son, and Holy Ghost. The sight was very moving, especially to our elder brethren, who had been watching over him for so many years. Br. Bicknell addressed the King with firmness, yet not without a degree of tremour, entreating him to walk worthy of his high profession in the conspicuous situation which he holds before the eyes



of men, angels, and God himself. Br. Henry addressed the people, exhorting them to follow the example of the King, and to give themselves up to the Lord. Another hymn was sung, and Br. Wilson concluded the whole with prayer.

Pomare shook hands affectionately with all the Missionaries, they being stationed by his own desire, at his right and left hand. After the ceremony, the King retired to his camp.

### *Eagerness for the Scriptures.*

On this subject, the Missionaries give the following statement:—

The impression of St. Luke's Gospel, in the Otaheitean language, is now completed, viz. 3,000 copies; and although we demand, as formerly mentioned, a quantity of cocoa-nut oil, as the price of each copy, to help in defraying the expense of printing more, yet the people manifest the utmost eagerness to obtain them. Indeed, the miser's thirst for gold cannot exceed the thirst of these people for this portion of the Word of God; and it is matter of much concern to us, that great numbers must go without *any*, for the present.

Many of the inhabitants of the Palliser's, and other islands to the eastward of Otaheite, have also demolished their idols, and become professed worshippers of the true God; and 320 of them lately came to these islands in order to obtain books. Some elementary books have been given to them, but it grieves us that we cannot let them have more.

Thus the leaven of the Gospel continues to spread among the islands; and will, we trust, not cease to do so, till it has leavened the whole.

In a letter to the British and Foreign Bible Society, the same Missionaries thus remark:

Three hundred copies of the Gospel of St. Luke, fell to the share of this island; and though we had neither title-page nor binding, but simply the sheets as they came from the press, as soon as it was known that we had them, Brother Henry's house was surrounded by a crowd which we verily thought would have materially injured it. We wished the people to wait till we could get something to

cover the books, lest they should soon be destroyed, by being delivered in sheets. "No, no," said they, "let us have them in our hands." The vessel being about to sail with the Brethren to leeward, Brother Henry told the natives that he would not distribute a single copy till it was gone. As soon as the vessel was outside of the reef, the people assembled again, exclaiming, "The ship is gone; let us have our books." In the mean time, we requested the Chief of every district to give us a list of the names of those who could read, that as our supply was inadequate, we might divide them in the most equitable manner. Having obtained this list, we distributed the copies accordingly; and gave them to each Chief to divide them in the best manner that he could among the people. This pleased them much. Every district by this means received a few; and we are now happy to say, that there is scarcely one left unbound. Indeed it was remarkable with what diligence they got the skins of goats, dogs, &c. for the purpose of binding them themselves; and from the observation which they have made of our work, they have bound them strongly and neatly. Never did we see such eagerness for the Word of God!

We have now more than 6000 readers, and the number will probably soon be doubled.

We wish to print 10,000 copies of the Gospels and of the Acts of the Apostles; which, while we view the very great progress which the natives make in learning, and their urgent desire to obtain and know the Word of God, we expect will not supply their wants. Multitudes can now read, with ease, the Gospel of St. Luke; and their desire to teach others the Word of God, seems to grow with their own knowledge.

It is common to see those who have been taught to read, sitting in circles in the cooling shade, or in their own houses, teaching those who know not. Not content merely with what they learn at school, they frequently sit in circles till midnight teaching one another.

In some of the Islands, where a Missionary has never resided, the Natives can read and write; and many have known how to teach their neighbours, before



their names were ever enrolled in the School Book.

The Printing Press, it is stated, has been removed from Eimeo to Huaheine; and two additional presses have been sent to them from London.

### *Prayers of the Natives.*

“At the time of Morning and Evening Prayer, the natives have been heard to utter such petitions as the following”;—

Jehovah! Thou art the true God—there is none else. Thou alone art our hiding-place. Thou alone hast sent us teachers, that our hearts may be enlightened; that we may know the sin of our hearts; that we may know the love of Jesus Christ, the Son of God; and that we may also know the will of God.

Bless our Teachers—let them not die soon, nor be sick with disease. Make them diligent, that they may know our language, and tell us the Word of God, the good Word. Bless also the Teachers in Britain, and the Brethren who believe!



## SOCIETY ISLANDS.

### LONDON MISSIONARY SOCIETY.

#### HUAHEINE.

#### *Formation of an Auxiliary Missionary Society.*

An Auxiliary Missionary Society was formed in this Island, on the 6th of October, 1818; when a President, Vice-Presidents, and Governors, with a Secretary for each Governor, were appointed. Every contributor of five bamboos of cocoa-nut oil, or three balls of pia (arrow-root), or one pig, or four baskets of cotton, was to be considered a Member; but smaller contributions would be received. It was also agreed, that an Annual Meeting of all the Members should be held in the great place of worship at Apotava.

#### *First Anniversary of the Auxiliary Missionary Society.*

This was held on the 18th of May, 1819. In the morning, there was a

Prayer-Meeting, conducted by the people themselves. In the forenoon, Mr. Nott preached from Luke x. 27. *And thy neighbour as thyself.* There was a great congregation; most of the inhabitants of Huaheine being present, as also Tapa, and other Chiefs from Raiatea.

In the afternoon, the people assembled again, when Mr. Ellis prayed, and afterward stated to them, what had been done in Africa by those who believed the word of God; how they had contributed their property, in order that others might know the Word.

After this, Mahine addressed the people; reminding them of their former diligence, labour, and expense, in the service of the false gods, that wicked and unprofitable service; and that to exceed in hearty diligence, in the service of the true God, is nothing but right. The service of the idols is evil—that of God truly good—his Word the means of salvation: let then our diligence greatly exceed.

Then followed Tana, Auna, Totoro, and Tamairia, much to the same purpose; stirring up the people to persevere, and to contribute afresh the ensuing year.

Mahine then again addressed them all, saying, “If agreeable to you to contribute again this new year, hold up your hands; if not, keep them down.” All hands were up instantly. Then he spoke again, “The officers—shall they continue in their office? If agreeable, hands up!” All hands were held up. “An account of our Society, shall it be printed?” All held up their hands.

After this, Tana, the general Secretary, gave an account of the contributions of the different districts toward promoting a knowledge of the Word of God, those of Huaheine, Raiatea, &c.

When the contributions of each division of the Islands were summed up, the total amount appeared to be—3,985 ohemori, or bamboos of oil; 98 buaa, or pigs; 95 taamu-pia, or balls of pia, (arrow-root.)

#### RAIATEA.

#### *State of the Mission.*

Since the formation of the Mission on Raiatea, we have had to mingle tears of

regret with our rejoicings ; and it is with sorrow that we view the prevailing influence of sin over the multitudes of the natives. We sincerely deplore the ill effects produced by the wicked conduct of some, who from time to time visit these islands. In this, as in every other part of the world where Christianity has obtained an entrance, the number of those who profess is far greater than that of those who really feel the power of vital religion. While, therefore, we admire the astonishing effects of Divine Power in constraining the natives to abolish their cruel and bloody rites, we cannot but weep over those who are not only unacquainted with repentance unto life, but who evince a total unconcern about the salvation of their souls.

After great labour, we have obtained comfortable dwellings. Several also of the natives have built neat dwelling-houses, and plastered them inside and out. We hope soon to make them utterly ashamed of their former practice of keeping together as a flock of sheep, and we are earnestly desirous of introducing among them those habits, which will contribute to their temporal felicity, and prepare them for domestic life.

A little time since, the body of Kings and Chiefs assembled, of their own accord, to advise as to the best means to be adopted for the suppression of those vices to which the people were most addicted. Husbands who had recently discarded their wives, and wives who had discarded their husbands, were assembled before the tribunal of the Chiefs, and caused again to unite. They now live in peace together ; and we live to testify the good effects of promptitude on the part of those who govern. The happiest results have followed. The people call loudly for books, and to obtain them they spare no pains. Many have made considerable progress in learning, can repeat the Multiplication Table off hand, and work the most difficult Long Division Sums, and sums in Reduction without a mistake. Thus they encourage their teachers to greater diligence, evince toward them the most affectionate attachment and invite them to press forward in their work ; nor are they backward in the cultivation of the useful arts ; for considering the mean<sup>s</sup>

which they possess, they stand on equal, if not superior ground, to any of their neighbours. If the Natives are kindly treated, they may be led as children ; if coercively, they will be entirely unmanageable, and will forsake the person's house who should so treat them.

The greater part of them are regular in their attendance on the preaching of the Gospel ; and the Chapel is frequently crowded an hour before the time of public worship. We are soon to have a new place built.

Our prospects of usefulness are pleasing ; and, though our difficulties are many, we believe we *shall reap if we faint not*. God has not only enabled us to tell of Jesus in the Otaheitean Language, but he has conducted us into a field *ready for harvest*, and which calls for the most vigorous exertions. Pray for us that we may *hold fast the profession of our faith stedfast unto the end*, that our garments may be *unspotted from the world*, and that we may go down to the grave with a *conscience void of offence, both toward God and toward man*.

The Islands adjacent present an extensive field for usefulness, and occupy part of our time and labours. On Tahao we opened a new Chapel, a short time ago ; and in the largest and most populous district, called Pateo, there is a large place of worship, nearly finished. We need more time, more strength, and more zeal ; for the nations all around are calling for our assistance. Preaching tours have been made round Borabora ; and the attention of the people is by far greater than we could have expected, when we consider that a teacher has never lived among them.

#### *Formation of an Auxiliary Missionary Society.*

“The native good sense of the inhabitants of Raiatea, will be observed in their Addresses, with much pleasure :

“The Missionaries write”—

Our people seem determined not to be behind their neighbours : and after repeated solicitations from them, we have agreed to further their wishes in forming a Missionary Society.

We were anxious that *they* should take the lead, lest they should ultimately say



that the Gospel is a tax on their benevolence. The Chapel was made doubly large, on the day appointed for the meeting; and some, who from disease, had not seen the light of the rising sun for years, came forth. The place of worship was soon crowded to excess; and one of the natives exclaimed, "This is a day of rising from the dead. See, here are the sick, the lame, and the blind, all coming out to-day!" Every person appeared in the best clothes that he could obtain: decency and good order pervaded the whole: but the people soon exclaimed, "Take out the sides of the house, that we may see our teachers, and hear their voice." Their request was immediately complied with; and as soon as all were comfortably seated, Br. Williams gave out a suitable Hymn, and then prayed. It was delightful to hear TWO THOUSAND natives singing the praises of the Lamb of God, and to see the expressions of joy that sat on the countenance of each.

Br. Orsmond then opened the meeting with an address, showing the great superiority of THIS meeting, compared with those which they were accustomed to hold in the reign of the evil spirits. "Then, only the Kings, the Warriors, and the Chiefs assembled together. The poor people were afraid; and used to run to the mountains and hide themselves, for fear of being killed for sacrifices: but now here are Kings, Chiefs and Warriors assembled; poor men, women, and children, all collected into one place—all sitting together! Now you do not fear that you will be killed and carried before the Marai. Here are your teachers in the midst of you; and what is your business? It is to devise means that OTHERS may obtain and know the Word of Life. Because of that Word you now live in peace; because of it you have burnt your wooden gods, and worship the Living God." Br. Orsmond then referred to the practices of other countries, to their zeal and love to poor people who know not the true God; and urged on the people of Raiatea to follow their good example, that other Missionaries may be sent, and that all the world may hear of the Saviour's love.

Br. Williams then rose and proposed, "That we immediately form ourselves

into a Missionary Society, and that King Tapa be the President of it." Br. Threlkeld seconded his motion; and it was instantly approved by a unanimous show of hands.

Tapa then addressed the people with great propriety and warmth of feeling, saying, "Remember what you used to do for the Lying gods. You used to give all your time, strength, and property, and lives too. Look at the Marais which you used to build for them. Then you had no property; it was all the gods: your canoes, your pigs, your mats, your cloth, your food, all belonged to the gods: but now, all your property is your own. Here are your Teachers in the midst of us; God sent them; He is of great compassion; they left their own land to come here. Now our eyes are opened. Let us form our conduct by the word which we learn. If we are wicked, God will perhaps take our Teachers away from us. Let us compassionate other lands. Let us give our property willingly with the whole heart. We cannot give money, but we will give what we have. Remember, there were many drowned who helped to build the ark: do you take care lest you die in your own sins, after sending the Gospel to others; lest you become at last fuel for the fire, as the scaffolding that we use about our houses does. If we are not true believers, God will not regard us. We shall go to the fire of hell."

After Tapa had taken his seat, Puna, a man of very consistent conduct, invited the attention of the Meeting, by saying, "Friends! I have a little question. In your thoughts, what is it that makes the heavy ships sail? I think it is the wind. If there were no wind, the ships would remain in one place: while there is wind, we know that ships can sail. Now I think that the money of the great Missionary Society is like the wind; if there had been none, no ship would have come here with Missionaries. If there is no property, how can additional Missionaries be sent to other countries? How can ships sail? Let us then give what we can."

Tuahim then stood up and said, "Friends! the Kings, Chiefs, and all of you! we have heard much speech to-



day : do not be tired : I also have a little to say. Whence come the great waters ? Is it not from the small streams that flow into them ? If there were no little streams, there would be no great bodies of water. I have been thinking that the Missionary Society in Britain is like the great water, and that such little societies as ours are like the little streams. Let there be many little streams ; let not ours be dry. Let Missionaries be sent to every land. We are far better off now than we used to be. We do not now sleep with our cartridges under our heads, our guns by our sides, and our hearts in fear. Our children are not now strangled, nor our brothers killed for sacrifices to the Lying Spirit ; it is because of the good word of God. He sent his Word, and Missionaries to teach us ; and we hope that there are some who have already believed."

Many propositions were subsequently made, and carried by a numerous holding up of the naked arm. The whole was conducted with a degree of simplicity and affection, that fanned the spark of zeal, and excited the tear of holy gratitude. The friends of religion in London never witnessed such a scene.

Before we finally closed the Meeting, opportunity was allowed for any one who wished to make his observations.

Hoto, one of the great warriors, urged the people to constancy and consistency, that those across the great sea may not laugh at us.

Waver, whose heart we hope is changed, said, " We are now become a Missionary Society, and we are to give our property, that the Word of God may be carried to all lands : but let us ask, Is it in our hearts ? Has it taken root there ? If not, how can we compassionate others ? We must give our property, with love of heart, to those who are sitting in the shades of death."

Paumona, whose conduct agrees with his profession, said, " It would be well if all the world knew the Word of God, as well as we know it—if all could read it as we read it—if all could hear it every Sabbath as we hear it—if all would bow the knee to Jesus—if all knew him as the only sacrifice for sin : then there would be no war. We are to give our property, that other lands may know the true

God and his Word, that they may have Teachers. It is not to be given to the false gods as we used to do. Let us be diligent, and spend our strength in this good work."

Another observed, " Friends ! there have been many from among us, who have been pierced with balls : let us have no more of it : let our guns be rotten with rust ; and if we are to be pierced, let it be with the Word of God."

Brother Williams then rose ; and after some recapitulatory remarks, explained more particularly the design of the Society, and gave many reasons why they ought to collect their property. He urged it as a duty which they owed to God, and to the Missionary Society in London. He contrasted the blessings which they now enjoy with their former wretched mode of living, and then referred to those countries where men and women are burned, where little children are given to feed beasts, and where old people are drowned ; showing, at the same time, their need of the word of the true God. He concluded by incitements to perseverance and industry.

Brother Threlkeld expressed the joy of his heart in witnessing so great a number assembled for so good a purpose, and cautioned the people more particularly against the idle tales of worthless seamen. " Perhaps," said he, " they will tell you that we want your property for ourselves, but you know better. We have never yet requested your property. For all we have received of you, we have given our own property. We have not come hither to deceive you. Is there any one here who has been injured by us ? Let him speak out. Are there any here present, who have lived at variance before ? Gratify your Teachers, by burying your grievances, and live in peace. Love one another, as it becomes all who regard the Word of God. Show your willingness to do so, by holding up your right hand." This was instantly done.

Brother Orsmond then proposed, that the next Missionary Meeting be holden in May, 1820 ; and that the Kings and Chiefs be requested to complete the intended new large place of Worship by that time. To this they promptly agreed, and the Meeting concluded.

A lively interest was excited in the minds of all. It was the topic of conversation for weeks after. Some have already begun to collect their cocoa nuts for the annual contribution. Our spirits are revived, our zeal invigorated, and our determination to spend and be spent, in the cause of the Redeemer strengthened.



## India within the Ganges.

### CALCUTTA.

#### *Improvement among the Natives.*

A Clergyman, who has passed some time among the Natives in the vicinity of Calcutta, writes as follows :

Great things are going on here; and, in five years' time, this will be an altered place. When I came hither, I passed through the native district, as a being unconnected with the crowds who surrounded me, unnoticed and unknown. Now, I am recognised with evident pleasure by the children or their parents, who stop to make their "salam." The children often surround my buggy, or run along by the side, calling out, "Sahib! when will you come?"—"Oh! he says he will come to-morrow!" This is charming, and makes me love and pity them more and more.

Our school system will soon be considerably enlarged: and when the spirit of inquiry is abroad, as it is now in a wonderful degree, the solemn exhibition of christian worship in our principal stations will greatly tend to decide the wavering, and to impress the sincere inquirer after truth. There are some among the natives who steal in to observe, and perhaps in heart to join our worship; and I trust that the opportunity will quickly be thrown open to them wherever our power extends.

#### *Death of a Voluntary Victim on the Funeral Pile.*

"In the number for April," says the Church Missionary Register of July, "a narrative was given of the death of a reluctant victim on the funeral pile of her husband. In that instance, the natural feelings prevailed; but, in the following case, the delusions of super-

stition, aided probably by medical potions, present a spectacle of horror of an opposite kind. Mr. Hampson and Mr. Harle, Missionaries of the London Missionary Society, endeavoured to prevent this act of self-murder, but in vain.

"Mr. Hampson writes, from Gokol Gunge, under date of Oct. 17, 1819"—

To-day my attention was attracted by a crowd of persons on the side of the Ganges, about 300 yards from our cottage. I inquired the cause of it, when I was informed that there was going to be a Suttee. I requested Brother Harle to accompany me to the spot; with the view of preventing, if possible, the inhuman deed. We went to the place where the crowd was collected, and where the woman was waiting till the necessary preparations were made for her burning. Some Brahmins, who saw us coming, fearing that they should be interrupted in their sanguinary proceedings, met us and attempted to dissuade us from going; assigning, as a reason, that all the other women would run away if we went. However, we persevered, and, on our arrival, saw the dead body lying with the feet in the river: and by the side of it, the wife of the deceased—a woman about twenty-six years of age, and of an interesting appearance. Her body had apparently been rubbed over with clarified butter and saffron; the bottoms of her feet were painted red; and on her head in the place where females generally divide their hair, there was a stroke made with vermilion, nearly from the crown to the brow. The officers of government were about to take down her confession, in which she said she was the wife of the deceased; that she had prepared his food; and that, of her own free will, she desired to be burnt with him. Others also bore testimony to the truth of the statements which she had made; and the officers, being satisfied, departed.

There was now no time to be lost with the Christian Missionary: accordingly Brother Harle stepped forward, and made an appeal to her judgment and feelings, on the dreadful act which she was about to perform. Having interrogated her closely on the point of its being ENTIRE-

LY HER OWN WISH, she unhesitatingly replied in the affirmative. He then reasoned with her for some time on the crime of self-murder ; in answer to which she said, " Amar bhalo hobe—Amar bhalo hobe : " literally, " My good-will be !—My good-will be ! " Being asked if she knew whither she was going, she replied, " To heaven."

" The Missionaries endeavoured to awaken her fear of future punishment ; but finding that this had no effect on her, they appealed to her natural affections :"—

" Are you willing to leave all the dear friends that are now looking on you ? Are you willing to leave all your neighbours ? Have you no regard for your aged mother, who is sitting by you ? And have you no love for that dear child, only six years of age, which you are about to leave in the world without any one to provide for it ? In reply, she said, God would give food to her child ; she could not attend to the advice given her : and, bowing her head to the ground, she hoped she should receive a blessing. Brother Harle again attempted to speak to her on the impropriety of her conduct ; but the poor woman, finding that she was not blessed by him, turned away her head in apparent disgust.

" While the Christian Missionaries were thus exerting themselves to rescue this wretched victim, a scandalous scene was exhibited near the spot."

From the woman (Mr. Hampson says) we went to the prepared pile, and found a Brahmin in contest with the friends of the deceased, respecting the sum that he should receive for repeating the prescribed ceremony for a Sutte. Other Brahmins were quarrelling with those who had erected the pile, for not having brought a sufficiency of wood ; and telling the terrified undertakers, that they would lose their caste on account of it. At length the officiating Brahmin being agreed with, and all the materials being ready for the burning, the Sutte went through the formula of devotion necessary on this occasion.

" This Formula was as follows :"

She was conducted by two persons into the Ganges, where, having dipped three

times, she returned to the Brahmin, who stood on the banks of the river, and repeated after him the usual incantations. She was then stripped of her clothes, and bracelets, and dressed in a new piece of cloth : after which she made an offering of a plantain and some rice to the goddess. Three new combs were then placed in her hair ; and having bathed her husband twice with the water of the river, she was led to the place of her *fiery trial*.

" The closing scene cannot be contemplated without horror :"—

Here the crowd, consisting of five hundred persons, set up their hideous death-howl ; but with countenances at the same time, expressive of the most heart-felt pleasure. Yea, I am persuaded, that the English breast has not a more joyous sensation on seeing the launch of a ship, than these inhuman beings experienced at the launch of an immortal spirit, loaded with all its aggravated sins, into an awful eternity !

The deluded woman having arrived at the body, bestrewed it with flowers ; and, after walking twice round the pile, laid herself upon the wood, and embraced her partner for the last time. The attendants then tied the bodies together with strong bandages of hemp, and soon covered them from the human eye, with the wood prepared for the purpose. Two bamboos were next placed over the wood ; and, with them, the woman was held down by eight men. The use of the bamboos we endeavoured to prevent ; but in vain. The pile was immediately kindled ; and two persons, one scattering powdered rosin ; and the other throwing oil to increase the flame, walked round it : and, adding iniquity to iniquity in this deed of cruelty and blood, when the blaze ascended, the murderous crowd rent the air with a shout of joy.

We retired from the scene, so heart-rending to the christian philanthropist, so derogatory to our species, and so offensive to God.

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BAPTIST MISSIONARY SOCIETY.  
*Manner of executing the Society's  
Translations.*

On this subject, the Rev. Mr. Ward, one of the senior missionaries at Se-



rampore, has addressed a letter to a friend in Edinburgh. His object was to correct an inaccurate statement, which had been circulated in England. In this letter, Mr. Ward observes:—

It is a remarkable fact, that Hindoostan will require fifty different versions of the scriptures, before the wants of its population, one hundred and fifty millions, will have been met. It has often been matter of regret to the writer, that, where the affinity is so great between two neighbouring dialects, a separate version of the Scriptures should be necessary: yet so it is, and so it will remain, till the inhabitants attain to a higher degree of civilization.

In such a state of things, that my venerable colleague, Dr. Carey, should have been preparing, from his youth up, in a state of great obscurity, for the vast work which has devolved on him, is not more remarkable than cheering to the minds of those, who can perceive the shadow of the Divine Hand moving along with the astonishing operations of our own times.

At the period of his embarking, he developed to the writer some of his desires respecting translations in the East; and yet, I know that he was not then aware of the magnitude of the work before him. It appears also, by one of his early letters from India, that he did not expect to accomplish much more than the Bengalee version; and, had he been able to finish this work only, he would have been to twelve millions of people a great earthly benefactor; but he wrote, with his own pen, the whole of the five volumes octavo, in which the Bengalee Bible is comprised; and he was proceeding in the same way, with the Sanscrit, till a severe pain in his side warned him of his danger, and compelled him to make his Pundit his amanuensis.

The Sanscrit and the Bengalee may be called, therefore, the work of Dr. Carey's own hand. From these, as the foundation, have all the other versions been produced.

Having provided, in this manner, the Sanscrit version, the source of almost all the dialects of India, the Latin of the East, and known to all the learned from one extremity of India to the other, he was ready to avail himself of the remarkable

circumstances in which Divine Providence had placed him; and to which it is of importance now to allude

In consequence of some misapprehension respecting our characters and designs, and owing to (as it now appears) an unnecessary alarm respecting the predicted effects of Missionary exertions in India, on the arrival of Dr. Marshman, myself and others in a Danish vessel, we were prevented from proceeding to join Dr. Carey, who was then in an obscure village in the northern part of Bengal. From this unexpected interruption, we foreboded the most painful results. All hopes of forming a Missionary settlement near the above village were at an end; and nothing now remained, but that Dr. Carey should leave his beloved privacy and join us at Serampore. This, however, which then appeared to us "a frowning Providence," was the cloud big with mercy,—that mercy which has refreshed us during the last twenty years. Had the seat of the Mission not been thus removed, the professorship in the college,—the English schools—and the printing-press, as means of large pecuniary help, would not have been obtained. Thus, that which appeared to threaten the extinction of our mission, was the very source of its prosperity: for this removal led to the appointment of my beloved colleague to the professorship in the college of Fort-William; and this appointment put him in possession, so far as it was necessary to his plans, of all the learning of India. Learned men from every part crowded to Calcutta, seeking employment in this new college; and the senior Sanscrit Pundit in the college, who attended Dr. Carey constantly in the discharge of his college duties, informed him, from time to time, of the arrival of some learned native,—now from Benares, then from Cashmere, then from the Punjab; and thus, in succession, from the different provinces of India.

Dr. Carey here saw all India coming to pour its treasures at his feet; nor could he be so blind as not to recognize the hand which thus brought him help from afar. In that spirit of faith which has distinguished his Missionary life, he engaged these learned men as fast as they were brought; and put the Sanscrit Bible, as the original from which they were to translate, into the hands of each.

Each Pundit, thus furnished, and instructed also in the nature of the work of translation, now sat down and began to render the Divine Word into his native dialect. He was assisted, for some time, by hints and directions from two learned Hindoos; prepared by Dr. Carey, and familiarized to the work of translation by having read the proofs of the Sanscrit and Bengalee with the Doctor; and then, from day to day, he was able to go on alone with his work. At an early period, his first attempts were brought to the test; for, after he had advanced some way, his manuscript was put to press, and the first sheet was examined by one of the initiated native assistants, sitting by the side of this original native translator. The first and second proofs were thus corrected, which brought the sheet as near as THEY could bring it to the original Sanscrit. The third proof was then carried to Dr. Carey by the translator himself; and they went over it together, and over as many more proofs of the same sheet as the Doctor thought necessary, sometimes more and sometimes less; and, after this, the sheet was ordered to press.

This has been the constant and only process in these translations from the beginning.

As a further proof of the accuracy of these translations, it may be observed, that the Sanscrit, the Bengalee, and the Hindee, are known all around us; that our most intimate acquaintance, as well as our native converts, and the Missionaries raised up in India, who are scattered all over Bengal and Hindoostan, use these books, expound from them, and have thus been proving their accuracy for more than a dozen years. We are perfectly aware that they will be improved in every new version, as all the European versions have been; and we court the severest scrutiny, if it be honest and candid: as a proof of which, we have invited criticism, by a public advertisement circulated throughout India.

It should be further considered, that in languages, the construction, idiom, and genius of which are so diametrically opposite to those of Europe, no European can be a first and correct translator without the constant presence of a learned native, for the purpose of reference and particular examination into idiom and

construction. He may improve renderings, and secure the sense of the Greek and Hebrew; but the nerve and the elegance of the version must be NATIVE.

In order to form a proper estimate of the ability of Dr. Carey for perfecting the work of the native translator, it must be recollected that there are dialects of the Sanscrit, a language in which he has already translated the whole Bible, as well as the Ramaqu, which will make six or seven quarto volumes; that he has published a Sanscrit Grammar, containing more than 1000 quarto pages; that there is a similarity so striking between some of these dialects, that nothing renders separate versions necessary but the confined nature of education among the numerous inhabitants of these districts; and that of some of these dialects Dr. Carey has written grammars, their first grammars, viz. the Bengalee, the Punjabee, the Ooriyu, the Telinga, the Kurnata, &c. &c.

The following note is subjoined:—

In justice to Mr. Ward, the language of Dr. Carey, published more than ten years ago, should be quoted—"Whatever helps are used, I commit my JUDGMENT to none of them. Mr. Marshman does the same with the Chinese, and all that he engages in; and so does Mr. Ward. Whatever assistance is derived from learned natives, not a single word, nor a single mode of construction, is allowed to pass without full examination."

#### *Progress and effects of the Translations.*

On these points, Mr. Ward gives the following information:—

When I left Serampore, there had been translated, printed and published—

The whole of the Old and New Testaments in the Sanscrit, the Bengalee, the Mahratta, the Hindee, and the Ooriyu languages.

The New Testaments in the Kimkun, the Pushtoo, the Telinga, the Punjabee, the Assam, the Kurnata, the Guzuratee, and the Chinese. In the Punjabee and the Chinese, considerable progress had also been made in printing the Old Testament.

Several other versions were also in the press when I left India, and there are now sixteen presses at work daily in the



Serampore printing office, mostly employed on New Versions or New Editions of the Scriptures.

My dear friend, how do I wish that you could have been present, when the Marquis and Marchioness of Hastings, the Bishop of Calcutta, &c. did us the honour of visiting the establishment at Serampore; present, when they entered the room, in which about thirty learned Hindoos were sitting in silence, and translating the Sacred Writings each into his own tongue—present, when they all arose to receive their distinguished visitors, and when Dr. Carey presented to the Governor-General of India, and to the learned Bishop, these Translators of the Holy Scriptures, one by one, from Affganistan, from Guzurat, from Cashmere, from Telinga, from Nepal, from Assam, from China, &c. &c.

But we have a still higher gratification in these translations. To say nothing of six or eight individuals resident in the village of Ramkrishnupore, who in consequence of reading one copy of the Bengalee New Testament, and without the intervention of any living teacher, were led to renounce Heathenism, and embrace the Christian faith, the same translation was the means of conversion to two very respectable Hindoos of the Writer Caste; one of them is now employed in the Court of Justice under the Dutch government at Chinsurah, and the other is one of our best Hindoo poets, the greater part of the hymns in our Bengalee hymn-book being his composition. He has also written an able defence of Christianity, which has been printed, contrasting the Heathen tenets in which he was educated, with the glorious doctrines of the Gospel.

The Bengalee Scriptures have also begun to diffuse a very great portion of Divine knowledge around the capital of India. They have become a sacred light in the families, and to the feet of many a benighted heathen. They have supported others in a state of sickness, and enabled others to meet their last change with holy resignation, yea with sacred triumph. Such have been the effects of the Serampore Translations where they have been most read!

## Australasia.

### PARRAMATTA.

(New South Wales.)

CHURCH MISSIONARY SOCIETY.

#### *State and Progress of the Seminary for New Zealanders.*

Mr. Marsden, in a letter dated in the early part of last year, gives the following account of the young New Zealanders then under his care:

The Chiefs' sons who are with me, visit our orchard and vineyards, and are much astonished to see the fruits, and anxious to promote the cultivation of them in their own country.

Various things here, which they had never before seen, furnish us with much conversation about the Maker of all. They see such a difference between our civilized and their savage state, that they cannot be persuaded that the same God made both them and us. When I tell them that there is but one God, they advance many arguments to prove my assertion incredible.

The following is a part of a late conversation with them on this subject:—

When I told them that there was but one God, and that our God was theirs, they asked me if our God had given us sweet potatoes; and said, that if He had been our God also, He would have given us some. I told them that our climate was too cold; they would not grow, and therefore he knew it would be of no use to give us any. They said, "Your God has given you cattle, and sheep, and horses, and many other things which he has not given us: was He our God as well as yours, He would not have acted so partially—He would have given us cattle and other things as well as you." This led me to speak of the creation of the world, and the deluge; from which I showed how the different animals came to be spread over the world; and told them that England was for a long time without cattle, but that, in due time, God had given them to England, and now he was going to give all those things which we had to them, as they had already got cattle, horses, &c. They replied, "But we are of a different colour



from you ; and if one God made us both, He would not have made such a mistake as to make us of different colours." This also I endeavoured to explain ; and told them, when they could read the Book which God had given to us, and which they would soon have, they would then believe what I told them to be true. Many other arguments they used, to prove that there must be more than one God.

In relation to the Seminary, Mr. Marsden writes as follows :

I was unwilling to go to any very heavy expense, till I was fully convinced, from experience, that the object would answer the ends proposed.

After having natives living with me for more than four years, I cannot entertain a doubt of the success that will attend the establishment of a Seminary here for them. I am now erecting a commodious building on an estate which I purchased on the banks of the river opposite to the town of Parramatta. The situation is very pleasant and convenient in every respect. The estate contains upwards of one hundred acres of land ; and every operation of agriculture, gardening, nursery, &c. may be carried on, together with the exercise of the simple arts.

When the buildings are completed, there will be accommodation for any Missionary who may visit Port Jackson, while he remains in the colony.

Here the natives can be taught, and constantly employed. The produce of their labour will contribute something toward their support. They shall learn to plough, and sow, and reap, with the management of horses and cattle, and whatever else may be deemed advantageous to them. It will be my object, when a Chief's son has learned to plough, and has become acquainted with a team of bullocks, to let him take them home

with him. If I find that I can put up the buildings, and complete them without assistance from the Society, I shall do so.

Should any future circumstances render the Seminary unnecessary, the buildings will still be on the estate ; and no loss of any moment will be sustained by me, if I keep them as my own. The buildings are now in a forward state. Hitherto I have either hired a house for the natives to lodge in, or provided them with lodgings in my own house.

What number of the natives will return in the Active is not yet determined ; but I think ten of them will go back. Some of them have lived nearly a year with me, and have made very considerable improvement.

In a letter dated in July, 1819, the Rev. John Butler gave the following account of the Seminary :—

Mr. Marsden has nearly completed the Seminary for the New Zealanders. This Seminary will be of great importance to the natives of these islands, as it will give them the opportunity of coming to Parramatta, from time to time. Under the fostering care of Mr. Marsden, they cannot fail to make rapid progress in the knowledge of agriculture and other useful arts. Their moral habits will be much improved, and their minds expanded, and by the blessing of God, their souls will be prepared for the good seed of His Holy Word, and the reception of the Gospel. They will also be hostages for the security of our settlement at the Bay of Islands ; and we have good reason to hope, that they will return to their own country, and become useful coadjutors in the great work of making known the Gospel of Christ throughout their own land. There are five men and one woman, at this time, at Parramatta, from New Zealand.

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## Postscript.

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ON Monday last (the 9th of October) the subjoined letter, dated at Little Rock on the Arkansas, on the 19th and 24th of August, was received from the Superintendent and Assistant of the Union Mission. The letter gives a more

detailed account, than we had before received, of the sickness with which the family have been afflicted. Dr. Palmer, Mr. Woodruff, Miss Foster, and Mr. Vaill's two little sons are the only members, who had thus far entirely escaped the fever. Several of the family had so far recovered as to be able to attend to business; others were convalescent; and two, Mr. Spalding and Miss Beach, had recently been attacked; but were not considered in danger.

In the midst of their affliction, they have been favoured with unexpected mercies. On their arrival at Little Rock, they found two finished and unoccupied buildings for their accommodation, in a new and small settlement, situated on high ground, and well supplied with springs of pure and excellent water.

We are not informed as to the relative situation of Little Rock, in point of distance; but, from the best means of computation within our reach, we should suppose it to be nearly *three hundred miles* from the post of Arkansas, and about mid-way from that post to the place designed for the ultimate location of the Mission.

LETTER FROM THE SUPERINTENDENT AND ASSISTANT.

*Little Rock, Arkansas Territory,  
August 19, 1820.*

Dear Sir,

In the righteous providence of God, the Mission family have been visited with affliction. We left the post of Arkansas on the 3d of July. Since that time, every member of the family has been more or less visited with sickness, excepting Dr. Palmer, Brother Woodruff, and Sister Foster. Although Sister Foster has occasionally been unwell, yet her resolution has been great, and she has unquestionably held out beyond the rest of the Sisters. We were in hopes to have reported Sister Cleaver and Sister Beach among the healthy; but the former has been afflicted a few days with the ague, and the latter was taken yesterday, apparently with a settled fever. Excepting the instances already mentioned, and two of Brother Vaill's children, (the oldest and the youngest) the members have scarcely known the blessing of health for several weeks.

To come to particulars, for the Board will probably be glad of some detail.

We arrived at the Post in health, where we passed the Sabbath the 2d of July. While there, two of our sisters, Miss Johnson and Miss Hoyt, and two of our hands, were taken with the fever. Sister Johnson had a long and distressing sickness. Sister Hoyt, though we were far less alarmed at her symptoms at first, was seized with a disorder, evidently in

the end the typhus fever, which moved on, resisting human skill, and completed its work on the 20th, after a sickness of 17 days. One of the hands, taken sick at the same time with Sister Hoyt, and with the same disorder, died on the Sabbath following. The other is still living, and still with us. As he was a faithful young man, and desirous not to be left alone, we brought him along; but we have not had the benefit of his labour since. The young man who died, was one whom we took at Pittsburgh, and who had been a faithful boatman. On the day of his death, Mrs. Vaill was taken sick, and was seriously threatened; but by assiduous application, under the blessing of God, her fever was broken in a few days. It then assumed the intermittent form, and has continued more or less to this day, but with greatly diminished effect. She is now gaining strength. Sister Lines was seized about the 16th. Her health had been firm beyond most of the Sisters, and we felt strongly persuaded for several days that she would soon recover. But on the 20th, when Sister Hoyt yielded up her breath, we began to fear the consequences of Sister Lines' sickness; and on the 24th, we were called to realize our fears, and to mourn again. Brother Redfield and Brother Fuller were taken about the 18th, and were brought low. The disorder did not, however, assume the most threatening form. It partially left them

in about ten days. They have had frequent relapses, and are still feeble. Brother George Requa, one of our most active members, was reluctantly obliged to yield to disease, and has been seriously afflicted. Brother William C. Requa was seized with the fever on the day of our landing; and after a week's illness, his fever assumed the symptoms of an intermittent; he has since been gradually recovering.

We arrived at this place on the 23d of July. The continuance and increase of the sickness on board, appeared to render it necessary that we should stop. The country below has no good water, and is too level to be very healthy; and this was recommended to us as the most eligible place. Here we found the land more elevated, with good springs of water; and although the village is new, having been commenced last winter, yet we found two small cabins unoccupied, and reared but a few days before our arrival, as though prepared in Providence for our present necessity. In these cabins, we laid our sick, and found room and resting place for the family.

It became necessary at this place to unload our boats, and air our goods. The heat was excessive; and, having such a number of persons on board, many of whom were sick, our situation called for relief.

On landing, our first object was to provide for the sick. The next week was employed in building a store-house, unloading the boats, conveying our provisions and goods up the hill, and storing them away. During that week, Brother Vaill, who had been for several days in a feeble state, was visited with the fever, and the sole direction of the business, of course, devolved on Brother Chapman. It was to him a laborious and fatiguing week. He held out until Saturday, when he was violently attacked with the fever. On the 9th day, his fever assumed the typhus form, and for two days the family were much alarmed with the apprehension that he was about to be taken from us. We prayed to *Him* who hath said, *I will be with thee in trouble*; and on Tuesday he began, to our great comfort,

to mend. He is now gradually gaining strength. Mrs. Chapman has been sick with the fever for two or three weeks, but is now almost restored. For several days past, two of Brother Vaill's children have been afflicted with the intermittent. This disorder is not considered dangerous; but, in this climate, it is weakening, and, while it continues, distressing.

This, dear Sir, is the story which we have to tell of our afflictions. We would call them our light afflictions, because we hope they will work out for us *a far more exceeding and eternal weight of glory*.

The Mission family have, by these trials, been called to bear the yoke; but it is only suffering affliction with other Missionaries who have gone before us—yea, with Christ, the captain of our salvation. We have already seen them needful, and we have no reason to doubt that this school is the best for Missionaries entering the field. The Board may indulge the hope, that those who are permitted to survive, will feel themselves renewedly consecrated to the service of Jesus.

We regret that we could not have written a fuller statement at our first arrival; but our want of health and of time prevented. We sent a general statement, which we trust has arrived before this.

And now, dear Sir, we submit this as the statement of God's dealings towards us, subscribing ourselves your servants in Jesus Christ.

*William F. Vaill.*

*Ephras Chapman.*

P. S.—August 24.—Sister Beach is still quite sick with the fever, but we hope not dangerous. Brother Spalding has also been recently taken with the fever. With the exception of these two, all who have been sick are convalescent. Brother and Sister Vaill, Sister Chapman, Sister Cleaver, and Brother William C. Requa, are able to attend to business again; and the others are rapidly gaining strength. This disorder, however, is critical, and the convalescent are subject to obstinate intermittents.







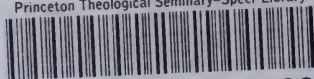
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